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Art. I. *Travels in various Countries of Europe, Asia, and Africa.* By Edward Daniel Clarke, LL. D. Part the First. Russia, Tartary and Turkey. 4to. pp. 780. Price 5l. 5s. Cadell and Davies. 1810.

SO strong a persuasion has obtained, among the intelligent and inquisitive part of the public, that Dr. Clarke is a traveller of no ordinary class, that an unusual degree of impatience has been excited by the successive advertisements which have continued for more than two years to announce his book as one of the works 'in the press and speedily to appear.' There is therefore no doubt that in numerous instances, as in our own case, a particular pleasure has been imparted by the mere sight of the volume, previously to the examination of the page of its contents. As far as we are aware, the prepossession in favour of the traveller is general,—independent, of mean, of party, in state, church, or literature, and not arising from temporary circumstances and connexions. Such prepossession, however, would be, to most authors coming before the public with works importing by their very magnitude and price extraordinary pretensions, a very equivocal advantage; and our traveller confesses, in terms of dignified modesty, the disquietude he has felt on this account. He says, 'a sense of unearned praise, bestowed by too eager anticipation, weighs heavy on his mind.' There is no help for this. It is a man's own fault if he has made his main literary adventure additionally hazardous, by precursory proofs of uncommon talents and acquirements. Our author must submit to bear this evil, of meeting a very raised state of the public expectation; and we fear we cannot honestly hold out to him the slenderest hope, that he will feel any alleviation of it, when preparing to publish the next part of the series of his travels.

Dr. C., we said, is regarded as a traveller of no ordinary class; and the truth is, he is of *no* class. He is superior to that peculiarity of taste and observation, by which the greater

proportion of travellers are marked as of particular species, the respective distinctions of which imply something much more limited and less dignified, than that comprehensive intelligence, which, speculating on every place and object through the medium of every kind of knowledge, brings home an *entire* estimate of the regions surveyed. We have travellers whose taste and qualifications are specifically directed and adapted to the object of ascertaining elementary geographical facts,—the situations, divisions, and most obvious appearances of imperfectly known tracts of the earth; of extending our knowledge of its minerals or vegetables; of exploring and illustrating antiquities; of accumulating facts and observations relative to political economy; of drawing sketches of national manners; or of catching the light shapes of amusement, and finding occasions of being witty. There have been travellers also, who, without any very specific pursuit, and without any considerable pretensions to either science or learning, have been content with the general exercise of mere good sense, on such matters as are within its cognizance. Travellers of several of these classes, when they excel in their particular capacity, will always be regarded as valuable contributors to our knowledge or entertainment; but it is necessarily with a higher satisfaction, that we meet on his return a traveller, who unites in himself the qualifications for taking account of *all* those aspects of a country under which it would be contemplated, severally, by the specific classes of travellers; a man, whose watchful and penetrating mind is never baffled in any of its attempted operations, for want of an appropriate apparatus. The present author appears to meet this description in an extraordinary degree. He is a mineralogist, a botanist, a connoisseur—as to the arts to which that cant denomination most commonly refers; a critic, an antiquary, a historian, a lively painter of manners; but all these qualifications are so involved and combined in the one element of general philosophic intelligence, that no one of them has an excessive predominance; nor in the exercise of any one of them is the author's manner for a moment that which is usually observable, in a man who can exercise no other. It is never the manner of the *mere* naturalist, the *mere* connoisseur, &c. &c., but of an enlightened observer who has learnt to judge of the absolute, in a great measure by the *relative*, importance of the various classes of facts and inquiries; and never expends so much attention on one as to give it a disproportionate consequence, or excite a suspicion that he may not be master of the others. And that he is the master of the various departments, will be obvious to the reader by the time he has advanced through a



moderate portion of the volume, in that remarkable appearance of ease with which he slightly adverts to, or more or less expatiates on, any of the facts or principles belonging to them, so unlike that effort and ostentation often visible in the references of writers, who have but a smattering of knowledge on subjects with which they are, notwithstanding, willing to have the credit of being acquainted. The same ease distinguishes also the style of our traveller, which is of natural construction, though the language of a scholar; as free from vulgarity and every sort of slang, as from pomp and pedantry; and in general happily descriptive. The writer is remarkably successful in putting the reader in possession of a fact by means of a delicate and dexterous turn of expression, where a bare explicit statement could by no possible choice of words avoid being grossly offensive. There are several instances of this in his descriptions of the surpassing abominations of Russian filth.

Before proceeding directly to the work, we may notice the high advantages enjoyed by Dr. Clarke in the latter part of his travelling enterprizes, and in every part of the final composition of his relation of them,—from his having visited so many countries. He appears to have seen whatever is most worthy of attention in almost all the countries of Europe. He was thus progressively acquiring, throughout a considerable series of years, a more philosophic standard by which to estimate the different nations, by means of that wide comparative view, which was enabling him to attain a collective estimate of incomparably the most important portion of the human race. One result of this advantage is, that the book is clear of all language of puerile surprize and extravagant wonderment. And besides the general and philosophic effect of this extensive experience on our author's representations, the reader has the benefit of it in many distinct particulars of coincidence or contrast between the nations.

That Dr. Clarke's personal inspection has been extended over so many countries, affords a gratifying assurance that the sequel to the present publication will be very ample. A slight glimpse of its magnitude and subjects is given in the preface.

The present publication is not the only one on which the reader will have to form an opinion. It is merely an introduction to his future notice. The plan under contemplation is to complete, in *three* separate parts, a series of Travels in Europe, Asia and Africa; so that each portion, consisting of one or more volumes, may constitute a survey of some particular region. Thus, for example, the work now published relates to travels in Russia, Tartary and Turkey; a second may include the observations col-

lected in Greece, Syria and Egypt; and, finally, a third, those presented themselves in Denmark, Norway, Sweden, Lapland and land. But, in order to accomplish so extensive an undertaking, some indulgence is required to the manner of its execution; and some credit better disposition towards his fellow-creatures than the author's severe glance in Russia may seem to have excited.' p. i.

The author expresses, in the first sentences of the preface, the apprehension he feels respecting his reception by the public, on account of that unfavorable representation of the state of society in Russia, which he 'has obeyed a strong impulse of duty in making,' as well as on account of the praise which has been conferred on him by anticipation; and adds—

'on which account the reader is doubly entreated to pardon defects which experience, chastened by criticism, may subsequently amend; to suspend the judgment, which more general acquaintance with the author may ultimately mitigate.'

With respect to his odious picture of Russia, its lines are so different from that unmeaning generality, and from that artificial distortion, by the one or the other of which fiction is commonly betrayed; its minute touches have all so much of character; that the internal evidence of truth, combined with the confidence which there could be no good reason for withholding from a man like Dr. Clarke, ought to be quite sufficient to give perfect authority to his representation. But, at the particular period at which he makes his appearance, there is another circumstance, on the strength of which he might have completely dismissed his apprehensions. There was a time, a very short way back in history, when even in spite of that verisimilitude which we can now perceive in his representation, and of the authority which his testimony derives from his character, we should have been all to a man enraged at such a description. For at that time Russia was our grand co-operator in defence of social order and the Christian religion. We were all bounding from the earth with joy, at first hearing of the arrival, in the south of Europe, of the military Howard, the mild though energetic Suwarrow, to assist us in protecting the civilized world against the threatened return of barbarism; every whiskered Scythian philanthropist in succession, down to Kutusof, had been the object of our affection and worship; the present Autocrat was very lately our 'august and magnanimous ally' and as to the mass of his subjects, it was impossible for us to dream of their character consisting of any other than the most generous and heroic qualities, while we contemplated their representative legions that came so far southward to exhibit the virtues of a Russian camp. But since this moment



and his heroic subjects so unaccountably grew cool in spite of all the fire at Austerlitz, and at last, for fear of drawing the same sort of heat to melt their own Moscovite snows, concluded to withdraw from our alliance, renounce even our friendship, and leave our cause to its fate, it is necessarily evident to us that the monarch is a coward, a simpleton, or worse, and all his people vile barbarians. We therefore shall all and every of us receive a representation like that of Dr. C. with such a violence of welcome, as will soon banish all the apprehensions, which even the scrupulous and severe justice, apparent in these two judgments passed on the same people, might else have tended to inspire.

As to more general criticism, he will probably receive a larger portion of unqualified praise than any traveller for a century past. Perhaps no predecessor has combined so many requisites; no traveller was ever more vigilantly inquisitive, or saw more varieties of man and nature; excepting a very few instances of surpassing and barely justifiable though successful temerity, no traveller has displayed more enterprize and resolution; no traveller with a mind so preoccupied with literature, has ever, as far as yet appears, gone out with less of prejudice and system, to be confirmed by and to pervert his observations; no traveller ever did or will narrate with a more elegant simplicity, or describe more luminously. It may be added, that the regions he surveyed were in some parts but very imperfectly, or properly not at all known to us, and are in most parts interesting. When predicting a large share of *unqualified* praise, we need not say we have a reference to the conspicuous faults or defects in most of the distinguished travellers of the past century. Some of them have notoriously pursued their researches, and composed their books, in the express character of infidels. Some have vitiated the information they have supplied by an absurd nationality of spirit, or even the spirit of a mere political party. Others have regarded all mankind as purely so much material for making satires. Others in exploring, with noble enterprize, unknown and dangerous regions, have been materially deficient in the knowledge prerequisite in order to elicit the knowledge which those regions might have afforded; or possessing all the intellectual requisites, they have given to their relations such a constant air of extravagance as to keep the reader in a perpetual state of unwilling suspicion, and leave the public mind requiring additional, and expecting opposite evidence. The present traveller has left all such faults to their respective owners. If there be any point in which the present volume leaves it in the author's power to make the subsequent

ones still more valuable, it is in that of general reflections, those that are occasionally and briefly made being such, that no reader will forgive an equal parsimony in the sequel of the work. A course of formal philosophical lectures is not what any reader desires to find in a book of travels. But the general principles of truth and of human nature are not yet so perfectly illustrated, but that we should receive valuable instruction from seeing some of the curious facts, especially any apparently anomalous ones, that came under our author's pointed observation, clearly traced up to those principles, by the mind which has so vivid a perception of the shape and nature of these facts. It will be expected also, that in his observations on some of those countries through which the future volumes will describe his progress, he will take the utmost privileges of a bold speculatist, in commenting on the political and other institutions, when he has to notice any circumstances which may strikingly illustrate their good or bad effects on the people. We do not forget, indeed, that he once or twice specifies the elucidation of history as somewhat of a leading object in at least some parts of his travels; but the scope of observation which he takes, as we have already said, is so comprehensive as to give the public a right to expect, that the proportions in his moral map shall be almost as strictly general as those of a geographical one, where all the tracts occupy, in relative proportion to one another, exactly the same space as in the real world. As one particular included within this expected amplitude of our author's sphere of attention, we may be allowed to suggest, that many things he will have to record, must have struck an enlightened general thinker, as bearing in a very forcible and not an ordinary manner on the grand subject of religion; nor will he, in his researches in some of the countries named as the subjects of the Second Part of his work, fail to deem the biblical history and poetry quite as worthy as the classical, to receive any illustrations which may arise in the local survey. We will only add, that it is in traversing classic regions that an accomplished scholar, and an affectionate son of *Alma Mater*, will find most need of care to prevent his more enlarged intellectual character from too much merging in one particular form of intellectual interest.

The remainder of our task will be to attempt a brief, and what must be therefore a meagre, abstract of the traveller's narration, interspersed with passages which we shall have considerable difficulty in selecting from a work, containing so many things which our readers would be gratified to peruse



Our author informs us that the composition adheres as much as possible, in each part, to that of his journal, written at the time and place, thus conveying to the reader much of the vivacity of the impression made on the observer's own mind. Partly to avoid egotism, and partly in consideration of the author's travelling associate, Mr. Cripps, a fellow collegian, the narration is generally in the plural number. It commences near the time of their being obliged, in consequence of the temper and measures of the late emperor Paul, to quit Petersburg; their previous length of residence, or their occupations, in which city, are not mentioned. They had good reason to wish themselves out of it; and so indeed had the greater proportion of its inhabitants. We will transcribe a few of the anecdotes of the august personage, whom, as well as his illustrious successor, we had once the proud satisfaction of calling our ally.

‘ In the mean time, every day brought with it some new example of the sovereign's absurdities and tyranny, which seemed to originate in absolute insanity. The sledge of count Razumoffski was, by the emperor's order, broken into small pieces, while he stood by and directed the work. The horses had been found with it in the streets without their driver. It happened to be of a blue colour; and the count's servants wore red liveries: upon which an *ukase* was immediately published, prohibiting throughout the empire of all the Russias, the use of blue colour in ornamenting sledges, and red liveries. In consequence of this wise decree, our ambassador, and many others, were compelled to alter their equipage.

‘ Coming down a street called the *Perspective*, he perceived a nobleman who was taking his walk, and had stopped to look at some workmen who were planting trees by the emperor's order.—“What are you doing?” said he. “Merely seeing the men work,” replied the nobleman. “Oh, is that your employment?—Take off his pelisse and give him a spade! There, now work yourself!”

‘ When enraged, he lost all command of himself, which sometimes gave rise to very ludicrous scenes. The courtiers knew very well when the storm was coming on, by a trick which he had in those moments of blowing from his under lip against the end of his nose. In one of his furious passions, flourishing his cane about, he struck by accident the branch of a large glass lustre, and broke it. As soon as he perceived what had happened, he attacked the lustre in good earnest, and did not give up his work till he had entirely demolished it.

‘ In the rare intervals of better temper, his good humour was betrayed by an uncouth way of swinging his legs and feet about in walking. Upon those occasions he was sure to talk with indecency and folly.

‘ But the instances were few in which the gloom, spread over the metropolis, by the madness and malevolence of a suspicious tyrant, was enlivened even by his ribaldry. The accounts of the Spanish Inquisition do not afford more painful sensations than were excited in viewing the state of Russia at this time. Hardly a day passed without unjust punishment. It seemed as if half the nobles in the empire were to be sent

exiles to Siberia. Those who were able to leave Petersburg went to Moscow. It was in vain they applied for permission to leave the country: the very request might incur banishment to the mines. If any family received visitors in an evening; if four people were seen walking together; if any one spoke too loud, or whistled, or sang, or looked too inquisitive, or examined any public building with too much attention, they were in imminent danger. If they stood still in the streets, or frequented any particular walk more than another, or walked too fast, or too slow, they were liable to be reprimanded and insulted by the police-officers. Mungo Park was hardly exposed to greater severity of exaction and of villany among the Moors in Africa, than Englishmen experienced at that time in Russia, and particularly in Petersburg. They were compelled to wear a dress regulated by the police: and as every officer had a different notion of the mode of observing these regulations, they were constantly liable to be interrupted in the streets and public places, and treated with impertinence. The dress consisted of a cocked hat, or, for want of one, a round hat pinned up with three corners; a long cue; a single breasted coat and waistcoat; knee-buckles instead of strings, and buckles in the shoes. Orders were given to arrest any person seen in pantaloons. A servant was taken out of his sledge, and caned in the street, for having too thick a neckcloth; and if it had been too thin he would have met with a similar punishment. After every precaution, the dress, when put on, never satisfied; either the hat was not straight on the head, the hair too short, or the coat not cut square enough. A lady at court wore her hair rather lower in her neck than was consistent with the decree, and she was ordered into close confinement, to be fed on bread and water. A gentleman's hair fell a little over his forehead, while dancing at a ball: a police-officer attacked him with rudeness and abuse; and told him if he did not instantly cut his hair, he would find a soldier who could shave his head\*.

‘——To such excessive cruelty did his (the emperor's) rage carry him against the author of an epigram, in which his reign had been contrasted with his mother's, that he ordered his tongue to be cut out; and sent him to one of those remote islands in the Aleoutan tract, on the north west waste of America, which are inhabited by savages.’——“There is something,” says Mr. Park, “in the frown of a tyrant which rouses the most inward emotions of the soul.” In the prospect of dismay, calamity, and of sorrow, mankind might experience in the reign of Paul, I felt an inward, and, as the event has proved, a true presentiment of his approaching death: and I will freely confess, much as I abhor the manner of it, that it was

“a consummation

Devoutly to be wish'd.”

Various instances, besides those we have quoted, are related in this volume; and these were the clear indications, that no very long space of time would be required, to make the emperor Paul a rival of any of the heroes of Suetonius. It is not without considerable surprize that we see this imperial

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\* A mode in which criminals are punished in Russia.



nuisance, after having been so long kept in a state of comparative nullity by his amazonian predecessor, capable of the activity requisite for doing so many kinds of mischief. To get farther at least from the centre of his malignant sphere, our travellers, in the beginning of April, 1800, promptly took the advice of Lord Whitworth, whose own situation, as ambassador at Petersburg\*, was becoming sufficiently disagreeable, to remove to Moscow, with the ulterior view of at once escaping from the Russian empire, and surveying some of its least known territories during the flight. The carriage, which was to be not only the vehicle for their conveyance, but in a considerable degree also their home, during a great number of days and nights, was of the kind elegantly denominated a German *batarde*, which is 'nothing more than an English chariot with a *dormeuse*, advancing in front,' furnished however with a number of little interior contrivances to make the travellers as independent as possible of accommodations on the road. While the frost and snow continued, it was drawn on a sledge, another sledge carrying the wheels prepared against a warmer season or climate. The author has described, with some particularity, the best travelling economy, for the benefit of any of his countrymen who may in future traverse the same or a similar country; and whom he warns, that,

'Setting out from Petersburg for the south of Russia, the traveller bids adieu to all thoughts of inns, or even houses with the common necessities of bread and water. He will not even find clean straw, if he should speculate upon the chance of a bed. Every thing he may want must therefore be taken with him. A pewter tea-pot will become of more importance than a chest of plate, and more so than one of silver, because it will not be stolen, and may be kept equally clean and entire. To this he will add, a kettle, a saucepan, the top of which may be used for a dish; tea, sugar, and a large cheese, with several loaves of bread made into rusks, and as much fresh bread as he thinks will keep till he has a chance of procuring more. Then, while the frost continues, he may carry frozen food, such as game or fish, which, being congealed, and as hard as flints, may jolt about among his kettles, in the well of the carriage, without any chance of injury. Wine may be used in a cold country; but never in a hot, nor even in a temperate climate, while upon the road. In hot countries, if a cask of good vinegar can be procured, the traveller will often bless the means by which it was obtained. When, with a parched tongue, a dry and feverish skin, they bring him bad or good water to assuage his burning thirst, the addition of a little vinegar will make the draught delicious. Care must be taken not to use it to excess, for it is sometimes so tempting a remedy against somnolency, that it is hardly possible to resist using the vinegar without any adulteration of water.'—p. 15.

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\* Dr. C. uniformly writes it Petersburg.



At the distance of a moderate stage from Petersburg the traveller stopped long enough to survey the palace of Tsar koselo, the interior of which 'presents a number of spacious and gaudy rooms, fitted up in a style combining a mixture of barbarity and magnificence which will hardly be credited.' One good specimen of the taste displayed in the arrangements is, that it being determined to cover entirely the walls of one of the rooms with fine pictures by the best Flemish and by other masters, when any place was found that could not be conveniently filled, 'the pictures were cut in order to adapt them to the accidental spaces left vacant. Another is, that a room, about thirty feet square, is entirely covered on all sides, from top to bottom, with amber; 'the effect of which is neither beauty nor magnificence.' 'It would have been better employed,' he says, 'in ornamenting the heads of Turkish pipes; a custom which consumes the greatest quantity of this beautiful mineral.'

At Novogorod he was curious to inspect the cathedral, from being informed that it contained a multitude of pictures, 'idols of the Greek church,' as he denominates them without ceremony or qualification. Indeed he fully and uniformly charges the grossest paganism on this church, and on the Russian population. Having enumerated some of the absurd representations, many of which, notwithstanding, are pretended and believed to be the work of angels, he observes,

'In the Greek church they followed the idols of paganism, and have continued to maintain their place. They are one of the first and most curious sights which attract a traveller's notice; for it is not only in their churches that such paintings are preserved; every room throughout the empire has a picture of this nature, large or small, called the БОГЪ or GOD stuck up in one corner; to which every person who enters offers adoration; before any salutation is made to the master or mistress of the house; and this adoration consists in a quick motion of the right hand in crossing the head bowing all the time in a manner so rapid and ludicrous, that it reminds one of those Chinese images seen upon the chimney-pieces of old houses, which, when set a-going, continue nodding for the amusement of old women and children. In the myriads of idol paintings dispersed throughout the empire, the subjects represented are various: some of them on account of their singularity, might merit a more particular description; but as engraved representations best answer the purposes of information, several are inserted in one plate, &c.'—p. 25.

With the exception of pretended relics and consecrated imitations of pretended relics, the objects of adoration throughout Russia are all pictures; the Greek church being too cautious of any approach to *idolatry*, to admit the carved and moulded manufactures so flourishing in the church of Rome. The history of this whimsical scrupulosity of heathenism is deduced by our author from the time, nearly a thousand



years since, of the first introduction from the Eastern Empire into Russia of what was called Christianity, by missionaries, who, 'being prohibited by the second commandment from the worship of carved images, brought with them the pictures of the Saints, of the Virgin, and the Messiah.' 'The earliest churches in the Holy Land,' he observes, 'had paintings of this kind, which the first Christians worshipped, as may be proved by the remains of them at this time in that country. Among the ruins of some of the most ancient churches in Palestine, I found several curious examples of encaustic painting, of a very early date. One of these, from Sephoris, near Nazareth, is now in the possession of the principal librarian of the university of Cambridge, to whom I presented it.' Some of these expressions are obviously not marked with Dr. C.'s accustomed accuracy. It will not be pretended to be possible to ascertain the exact date of these painted remains, nor, if it were possible to fix it in the earliest periods of Christianity, would either the date or the subject be any proof that 'the first Christians worshipped' these representations. And it is well known that 'the first Christians,' in the fair chronological import of that designation, derived from Judaism an unconquerable aversion to religious imagery. Gibbon has observed, that 'the public religion of the Catholics was uniformly simple and spiritual; and the first notice of the use of pictures is in the censure of the council of Illiberis, three hundred years after the Christian æra.' (Decline and Fall, Chap. xlix.) Perhaps Dr. C.'s phrase is so negligently used, as not to mean the Christians of this earliest period. Very long, however, before the ninth century, when the Russians first admitted Christianity, it had become so multifariously paganized, that it is probable enough some of the pictures our traveller saw at Novogorod, if, as he was inclined to believe, they came along with the first missionaries, might previously have received the adorations of deluded thousands in Greece or Palestine. He regarded them with curiosity and interest as illustrations of the state of the art of painting, long before it was practised in Italy, as well as from their connexion with the history of religion. As works of art, these first substitutes for the more ancient Moscovite gods were contemptible enough; and it has been a point of conscience to preserve a faithful imitation of them, in all the infinitely multiplied copies of the subsequent ages.

'Thus we find, at the end of the eighteenth century, a Russian peasant placing before his Bogh, a picture, purchased in the markets of Moscow or Petersburg, exactly similar to those brought from Greece during the tenth; the same stiff representation of figures which the Greeks

themselves seem to have originally copied from works in mosaic; same mode of mixing and laying on the colours on a plain gold face, the same custom of painting upon wood, and the same expensive covering of a silver coat of mail: &c.—p. 22.

The pictures of the Virgin are, of course, among the highest objects of reverence, and she is exhibited under various titles and circumstantial distinctions: as, the Virgin of Vladimir, the Virgin with the Bleeding Cheek, and the Virgin with Three Hands. The tradition connected with this last is a good sample of the kind of reason, on which the Greek church is content to build the faith of its members. It is a curious characteristic of this Græco-Russian reason, that it enables the members to transfer or extend the association of ideas from the supposed *real* relics, and holy places, edifices or implements, with undiminished sentiment, to things that have confessedly no connexion with those sacred objects, but that are mere imitation. The following is one of the examples which came under our author's notice at Moscow.

‘The convent of the New Jerusalem is not only an imitation of the church of the Holy Sepulchre of Jerusalem, but contains representation of all the relics consecrated in that edifice. It has been built exactly after the same model; and within it are exhibited, The Tomb of Christ, The Stone which was rolled from the Sepulchre; The holes in which stood the crosses of our Saviour and the two thieves; The prison in which they relate he was confined; together with all the other absurdities fabricated by the empress Helena and her ignorant priests at Jerusalem. Finding, however, some difference between the representation made of the original building in the Holy Land, and the model here, I asked the monks the reason of alteration. They replied, “Our building is executed with more taste, because it is more ornamental; and there are many good judges who prefer ours to the original;” thus most ignorantly implying, that the Church at Jerusalem, so long an object of adoration, has been so, rather on account of its beauty, than any thing contained in it. But nothing can prove with more effect, to what an abject state of darkness the human mind may fall, than that the trumpery here, not having even the empty title to reverence which relics may claim, but confessedly imitations, should receive the veneration and the worship paid to the originals. A fat and filthy priest, pointing to a hole in the midst of Russia, exclaims, “Here stood the Holy Cross!” while boorish devotees shed over it tears of piety as genuine as those which fall from the eyes of pilgrims in the tabernacles at Jerusalem.’—p. 96.

The general impression from Dr. C.'s representation is, that the main body of the Russian population are in a strict sense heathens; that though they hear and utter some of the leading names and terms of revealed religion, they do not connect with them any of the ideas which revelation was intended to impart; that they have no more notion of Christianity as a system of doctrines, than they have of any ancient or modern



scheme of metaphysics; that they are never permitted to look at the religion directly, but only see some distorted and fantastic reflections of a few of its memorable facts on the varnish and tinsel of superstitious pomp and ceremonies,—the ecclesiastics being of no manner of use but to perform these ceremonies and consume the fruits of the earth; that an inconceivable degree of childishness and absurdity predominates throughout the ceremonial, and makes its most splendid and solemn exhibitions as ludicrous as those on the stage of a mountebank; and finally, that, as might be expected, the religion, so to call it, has scarcely any more salutary influence on the morals of the Russians, than if it were the coarse mythology of their ancestors. The only recommendation of this Greek church religion is, as may be learnt from part of the following paragraph, that it is admirably adapted for an alliance with the Russian state, by its tendency to fix and aggravate the base servility of the popular mind.

All that has been said and written of Roman Catholic bigotry, affords but a feeble idea of the superstition of the Greek church. It is certainly the greatest libel upon human reason, the severest scandal upon universal piety, that has yet disgraced the annals of mankind. The wild, untutored savage of South America, who prostrates himself before the sun, and pays his adoration to that which he believes to be the source of life and light, exercises more rational devotion than the Russian, who is all day crossing himself before his Bogh, and sticking farthing candles before a picture of St. Alexander Newski. But in the adoration paid by this people to their Saints and Virgins, we may discern strong traces of their national character. The homage they offer to a court parasite or a picture, are both founded on the same principle; and in all their speculations, political or religious, they are prompted by the same motive. A Deity or a despot, by the nature of the one, and the policy of the other, is too far removed from their view to admit of any immediate application. All their petitions, instead of being addressed at once to a spiritual or a temporal throne, are directed to one or the other by channels which fall beneath the cognizance of sense. Thus we find *favouritism* the key-stone of Russian government, and adoration of saints the pillar of their faith. The sovereign is disregarded in the obeisance offered to his favourites; and the Creator forgotten in the worship of his creatures.—p. 79.

Very little is said by Dr. C. respecting the intellectual attainments of the clergy, a particular which he probably thought it quite as fair to omit in the estimate, as the produce of the Russian gold mines or cinnamon groves. Nor are we enabled to guess what proportion of the higher rank may have acquired, through the medium of French novels, and letters of the *philosophes*, so much of shallow infidelity, as at once to laugh at the mummeries of their church, and identify them with Christianity. It should seem that the greatest number of

them judge it more safe to be on reasonably good terms with the church and the Bogh. As to the lower order, they are evidently true and zealous believers. At proper times and places they will rush and crowd in a manner that endangers their limbs or lives, to touch a relic or consecrated picture; even women being among this crowd, carrying the infants, and with tears of devotion lifting them up to make them perform this ceremony. When, during the fasting season of Lent, our travellers at any time offered a part of the dinner to the starving peasants in the cottages on the road from Petersburg to Moscow, 'they would,' says Dr. C., 'shudder at the sight of it, and cast it to the dogs; dashing out of the children's hands, as an abomination, any food given to them, and removing every particle that might be left entirely from their sight. In drinking tea with a Cossack, he not only refused to have milk in his cup, but would not use a spoon that had been in the tea offered him with milk, although wiped carefully with a napkin, till it had passed through scalding water.' In another place he says, 'a Russian hardly commits any action without this previous ceremony (of bowing and crossing himself.) If he is to serve as a coachman, and drive your carriage, his crossing occupies two minutes before he is mounted. When he descends, the same motion is repeated. If a church is in view, you see him at work with his head and hands, as if seized with St. Vitus's dance. If he makes any earnest protestation, or enters a room, or goes out, you are entertained with the same manual and capital exercise. When beggars return thanks for alms, the operation lasts a longer time; and then between the crossing, by way of interlude, they generally touch their forehead to the earth.' A great point of conscience is made, by all ranks, of eating no kind of food that comes in season till the benediction of the priest has been pronounced, either on that which is brought into the market, or on the kind of food in general;—our authors' expressions not being sufficiently precise in mentioning the circumstance. A particular church near the Mareschal Bridge is set apart for the benediction of apples; and this is not given until the first apple drops from the tree, which is brought in great form to the priest. 'A Mahomedan would sooner eat pork, than a Russian unconsecrated fruit.'

Dr. C. fortunately arrived at Moscow just in time to witness all the pageants and excesses of Easter; pageants, some of which he describes as more splendid than any he has seen in popish countries, and excesses surpassing those of the Carnival of Venice. The bacchanalian fury with which the barbarous population bursts away, the instant the chains fall which superstition had stretched across, strongly illus-



trates the perniciousness of those appointed austerities, which, having not the slightest connexion with the principle of real Christian mortification, give an artificial and ten-fold impetuosity to the appetites and passions. As if intentionally to stimulate the confined human wild beast to absolute madness, several public ceremonies, at short intervals, precede the grand concluding one. The first of them is on the eve of Palm Sunday, when all the inhabitants of Moscow resort, in carriages, on horseback or on foot, to the Kremlin\*, for the purchase of palm-branches to place before their Boghs, and to decorate the sacred pictures in the streets or elsewhere.' The procession thus bearing palm-branches is prodigious, and creates no small degree of gaiety, though carefully marked by signs appropriate to the season of humiliation; for instance, among the people of quality, a 'dirty tattered livery, a rotten harness, bad horses, a shabby vehicle,' and 'figures that seem to have escaped from the galleys' for postillions and lackies. The next ceremonial and farcical piece of absurdity is performed in the cathedral by the archbishop, personating Christ, washing the feet of twelve monks who personate the twelve apostles. The consummate silliness that characterises all the ecclesiastical ceremonies is in this instance attained, by means of the archbishop and the monk who personates Peter adopting the interlocution recorded to have taken place between our Saviour and that apostle. The ceremony which terminates the series, surpassing all the preceding parts, and suddenly letting loose the superstitious million of rampant barbarians, is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the Ceremony of the Resurrection.

At midnight the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noon day. The whole city was in a blaze; for lights were seen in all the windows, and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross. The same ceremony takes place in all the churches; and, what is truly surprizing, considering their number, it is said they are all equally crowded. — p. 55.

The description that follows is too long for quotation and too concise for abridgement. The travellers found the archbishop and his clergy just commencing a procession round the cathedral, with banners, torches, crucifixes, censers, sumptuous

\* A particular division of the city, a grotesque combination of fortresses, palaces, and churches.

vestments, and whatever else was requisite to make the procession complete. They entered in the archbishop's train into the cathedral, in which the vastness of the assembly, the profusion of lights, the richness of the dresses, and the loud chanting filled them with astonishment. When they became capable of fixing their attention on any one circumstance of the scene, it was arrested by the striking figures and most sumptuous dresses of the ecclesiastics. The dance of heads and arms in bowing and crossing, was universal and almost incessant in the most zealous performance of which exercise, a Russian was detected by Dr. C. picking the other Englishman's pocket.

'After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as the eagerness had been somewhat satisfied, he retired to the sacristy, where putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice, *Christ is risen!* The most remarkable part of the ceremony now followed. The archbishop, descending into the body of the church, concluded the whole ceremony by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and the people imitating his example. Sepulchres were opened, and mummied bodies of incorruptible saints exhibited, all of which underwent the same general kissing.—Thus was Easter proclaimed: and riot and debauchery instantly broke loose.'—p. 59.

With respect to this reverend archbishop, whose name was Plato, it might not perhaps have comported ill with charity to wish to find him such an ignorant weak devotee, as to make it possible to believe he might be honest and serious in the practice of all this mummary. But on the contrary, Dr. C. in a visit he made to the prelate, found him a sensible, shrewd and arch old fellow, who laughed outright at the Englishman for pretending to have regarded the recent pompous ceremony as 'interesting,' when consistently with his religious opinions he must have thought it absurd. In this interview he was perfectly divested of all parade and formality; easy, lively, and communicative; diverted himself with the extreme curiosity of the English; wished 'they had such a fellow in Russia,' as Dr. C. told him we once had in England,—a prelate who would dare to discuss his sovereign's conduct to his face and talked rather satirically of his old friend Catharine. Not long after, they again saw him in great public splendour at the funeral of Prince Galitzin; and were probably somewhat flattered, as the Russians were very much perplexed and astonished, at a short Latin benediction, (*"Pax vobiscum"*) pronounced in addition to the words of the Russian service.



when he happened to see the Englishmen amidst the crowd.

The ample description of the festivities, fooleries, and abominations of Easter, gives a very curious picture at once of national character and human nature. Dr. C. was present at a ball of the citizens, in the inn where he had previously fixed his quarters. The active personages were Russian boors, tradesmen and their wives, gipseys, musicians and prostitutes. With these last the Russian tradesmen danced, in the presence of their wives and daughters, who appeared not in the slightest degree displeased at the circumstance, and who themselves shewed no dislike of the society. As spectators, there were Turks, maintaining the most solemn and invincible gravity amidst the uproar, Chinese merchants, Bucharrians, Cossacks, and Calmucs. In the streets, numbers of the boors were to be seen rolling about in a state of intoxication, while others of them retained their senses sufficiently to enjoy the rapture of being whirled in machines, similar to those sometimes erected in an English fair for the delight of children. Dr. C. remarks a striking difference between Russia and some other countries, and England, as to the degree of what may perhaps be called dignity or manliness indicated in their amusements.

‘The amusements of the (Russian) people are those of children; that is to say, of English children; for in Paris and Naples I have witnessed similar amusements, in which grave senators and statesmen mounted wooden horses, *roundabouts*, and *ups-and-downs*, with the inhabitants of those cities. It would be said the English are a grave people; be it so: but I believe I could assign a better reason for the want of such infantine sports at their wakes and fairs. Certainly there is no part of our island in which men of forty and fifty years of age would be seen riding on a wooden horse, or swinging about in a vaulting chair. Three Russians at a time will squeeze themselves into one, and, as they are whirled about, scream for joy, like infants tossed in the nurse’s arms. I remember seeing the king of the Two Sicilies joining, with his principal courtiers, in a similar amusement.’ p. 76.

As our country furnishes an annual subsidy to the distinguished monarch here mentioned, it would be a matter of some curiosity, not to say national economy, to inquire how much of the money goes to uses so important as this in the great scheme of defending Europe.

*(To be continued in the next Number.)*

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Art. II. *Connaissance des Temps*, ou des Mouvemens Célestes, à l’usage des Astronomes & des Navigateurs, pour l’an 1810; publiée par la Bureau des Longitudes. A Paris, de l’Imprimerie Impériale. 8vo, pp. 502. 1808.

WHILE the present difficulty of procuring French books of recent publication subsists, and while French au-  
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thors are as active as our own in augmenting the stores of knowledge and science, we are persuaded we shall oblige many of our readers, by presenting them with early accounts of the most interesting works from that prolific region, as soon as possible after they reach our hands. We have just received the 'Connaissance des Temps' for the years 1810 and 1811; and shall here give some description of the first of these volumes;—intending to notice the volume for 1811 in our next number.

It is generally imagined in this country, that the *Nautical Almanac*, so earnestly recommended to the English Board of Longitude by Dr. Maskelyne in 1765, and first published for the year 1767, was the earliest almanac which was printed expressly for the use of astronomers and navigators: but this is not correct. The first volume of the *Connaissance des Temps* was published by Picard in 1679, seven years after the completion of the Paris observatory. This work was conducted in succession by Picard, Lefebure, and Lieutaud, to the year 1730; and contained the risings and settings of the sun, moon, and planets, their passages of the Paris meridian, their longitudes, latitudes, and declinations, and the passage of the first point of Aries over the meridian. Besides these useful particulars, the *Connaissance* exhibited all the *astrological* aspects; which Godin, however, when he assumed the management in 1730, expelled from the work, and gave instead of them the sun's right ascension, and the times of the eclipses of the three superior satellites of Jupiter. In 1735, when Godin was joined with other astronomers in the expedition to measure a degree in Peru, he left the preparation of the *Connaissance des Temps* to Maraldi, who enriched it with the configurations of the satellites for every day in the year. Maraldi was succeeded, in 1760, by Lalande. This distinguished astronomer made several alterations and improvements. The principal was that of the distances of the moon from the sun, and from fixed stars,—a part of the work of essential importance in the determination of terrestrial longitudes. The honour of this rich improvement is due to our excellent astronomer royal, Dr. Maskelyne; and Delambre ascribes it to him in the *Connaissance des Temps* for 1808, in the following language:

'M. Maskelyne, qui dans un voyage a Ste. Helene, avait fait un essai plus satisfaisant encore de la methode des distances, avait bien senti de quelle utilité serait l'Almanack Nautique pour la facilité des calculs; il eut le credit et la gloire d'en realiser le projet. C'est a cet astronome celebre que l'on doit le *Nautical Almanac*, que parut pour la premier fois en 1767. On y trouve les distances de la Lune calculées de trois en trois heures, en sorte que, par une interpolation facile, on peut en deduire la distance qui repond à un instant quelconque. Ce sont ces calculs que



M. Lalande transporta dans la *Connaissance des Temps*, n'ayant ni le loisir de les faire lui-même, ni les moyens que le Bureau des longitudes de Londres fournit à l'astronome royale, pour entretenir des calculateurs, dont il n'a qu'à diriger et vérifier le travail.'

From this period, the calendar part of the *Connaissance des Temps* and the *Nautical Almanac* were much alike; Jeaurat who succeeded Lalande in 1775, and Mechain who followed Jeaurat in 1788, adopting without hesitation whatever in the *Nautical Almanac* suited their purpose. Delambre speaking of Mechain, says, 'Il suivit les exemples de ses deux prédécesseurs, et continua comme eux à tirer du *Nautical Almanac* les distances de la Lune, que M. Maskelyne avait même la complaisance de lui envoyer manuscrites.' Mechain conducted the publication till 1795, when the revolutionary fury occasioned the suppression of the academies and the dispersion of the astronomers. The volume for 1795 was published by the temporary commission of weights and measures. From that time the calculations of this *Ephemeris* have been usually made by M. M. Haros and Marion, under the inspection and direction of the Board of Longitude established by the law of '7 messidor, an 3,' or 25th June 1795. As the members of this board, with the exception of Lalande, remain the same now as they were in 1795, and as most of them are men of deserved celebrity, we shall gratify our scientific readers with their names and residences, as below.

*Géomètres.*

Joseph-Louis *Lagrange* (G. ♦), faub. Saint-Honoré, n°. 128.

Pierre-Simon *Laplace* (G. ♦), Palais du Sénat.

*Astronomes.*

Jean-Baptiste-Joseph *Delambre* (♦), au chief-lieu de l'Université impériale, palais du Corps législatif.

Charles *Messier* (♦), rue des Mathurins, n°. 14.

Alexis *Bouvard*, à l'Observatoire impérial.

Michel *Lefrançais-Lalande*, place Cambrai.

*Anciens Navigateurs.*

Charles-Pierre *Claret-de-Fleurieu* (G. ♦), rue Taitbout, n°. 18.

Louis-Antoine *Bougainville* (G. ♦), rue de Bondi, n°. 23.

*Géographe.*

Jean-Nicholas *Buache* (♦), rue Guénégaud, n°. 18.

*Artiste.*

Noël-Simon *Caroché*, à l'Observatoire impérial.

*Surnuméraire.*

Riche *Prony* (♦), Ecole des ponts et chaussées, rue de l'Université.

*Astronomes Adjoints.*

Jean-Charles *Burckhardt*, à l'Ecole militaire.

Jean-Baptists *Biot*, au collège de France.

François Arago, à l'Observatoire impérial.

Siméon-Denis Poisson, rue de Crébillon, n°. 3.

With regard to the Nautical Almanac, which has been compiled under the superintendence of its original proposer for 45 years, it may be remarked, that far the greater part, viz. 144 pages out of 162, are devoted exclusively to the Ephemeris, and the remainder to the explanation and use of the various articles in the 12 pages appropriated to each month. Some of the Nautical Almanacs have a few additional articles; thus, to the Nautical Almanac of 1774 are added, the result of a series of 10 years lunar observations of Dr. Bradley, compared with a set of manuscript tables, elements of lunar tables, and remarks on the Hadley's quadrant, by the Astronomer Royal; a problem for finding the error in the position of a transit telescope, and two examples of the calculation of the longitude from a lunar observation, &c. by Mr. Lyons.—To the Nautical Almanac of 1778 are added, right ascensions and zenith distances of the moon, deduced from Dr. Bradley's observations; and astronomical problems by Mr. Lyons.—To the Nautical Almanac of 1779 are added, new tables for computing the eclipses of Jupiter's second satellite, by Mr. Wargentin, F. R. S.—To the Nautical Almanac of 1787 is added, a treatise, containing directions for making the best composition for the metals of reflecting telescopes, and the method of casting, grinding, polishing, and giving them the true parabolic figure; and an account of the cause and cure of the tremors peculiarly affecting reflecting telescopes more than refracting ones, by the Rev. John Edwards, B. A.; and remarks on the said tremors by the Astronomer Royal.—To the Nautical Almanacs of 1797, 1798, 1799, and 1800 are added, tables to improve and render more general, the method of finding the latitude from two observed altitudes of the sun, with the time between, by John Brinkley, A. M.—To the Nautical Almanacs from 1795 to 1804, both inclusive, are added the eclipses of Jupiter's satellites, computed to mean time, from M. Delambre's new tables, annexed to the third edition of M. de Laplace's astronomy.

These additions, however, and some others, which it is unnecessary to specify, are incidental; while with the publishers of the Connaissance des Temps, it is a part of the plan, to give additions to the extent of upwards of 300 pages, the purchase of which, as they are considered as a supplement to the Ephemeris, is optional. It is this part of the work which renders it worthy of a place in our Review; the additions often comprising valuable essays, especially on subjects connected with nautical astronomy.



The additions to the Ephemeris in the volume before us, contain, besides some accounts of recent publications, and some subsidiary tables of minor importance, tables and disquisitions on the following subjects.—Astronomical observations made at the Paris observatory during the year 1806, by M. Bouvard. These are interesting, and occupy 80 pages.—Account of the comet discovered at Marseilles in November 1806.—Chinese astronomical observations from the year 147 before Christ.—On the discoveries made by Doerfel and Hevelius in the theory of comets, by J. C. Burckhardt.—Sixth and last collection of astronomical observations, from 1752 to 1st of January 1760, by M. Messier.—Observations on Mercury, at Mirepoix, by M. Vidal.—Observations on the comet of 1807, by the same.—Observations on the same comet, by M. Paul Ciera, and by M. Olbers.—Account of Major Lambton's measure of a degree perpendicular to  $12^{\circ} 32\frac{1}{2}$  of latitude, &c.—Astronomical observations at Lisbon, by M. Paul Ciera; at Marseilles, by M. Thulis; at Viviers, by Honoré Flaugergues.—Tables of Aberration and Nutation by Baron Zach; and Tables of Aberration, by M. Gauss. These are very valuable; and we hope will soon be introduced into some of our English publications.—Summary of results of the grand geodesic operations in France and Spain, to measure an arc of the meridian, and to determine the true length of the metre.

This volume farther contains Tables of Refractions: a catalogue of 600 fixed stars, for the commencement of 1810, by Michael Lalande: a useful geographical Table of Latitudes and Longitudes, with symbols indicating whether the longitudes were determined by astronomical observations, by trigonometrical operations, or by chronometers; and a table of the highest tides of each month for the year 1808. This table, which is peculiar to the *Connaissance des Temps* of late years, is calculated from the formulæ of Laplace (*Mécanique Céleste*, tome ii. p. 289) by M. Bouvard. The unit of the table is the mean height of the total tide of a day and a half after the syzygy, when the sun and the moon at the moment of the syzygy, are in the equator and at their mean distances from the earth. By the *total tide* is meant the excess of the half sum of the two tides of one day above the intermediate low-water. From this table we shall here only transcribe the tides of the five last months: namely, the tide following the full moon in August, 1.06; that after the new moon at the end of August, 0.88. Sept. F. M. 1.09; Sept. N. M. 0.94. Oct. F. M. 1.04; Oct. N. M. 0.97. Nov. F. M. 0.92; Nov. N. M. 0.99. Dec. F. M. 0.83; Dec. N. M. 1.03. Of these tides, that which happens on the 14th or

15th of September, will be very high in places where the effects of wind, &c. concur with the joint operation of attraction.

Among the other papers we have specified above, there are two or three which require a more particular notice. Thus from Burckhardt's account of the discoveries made by Doerfel and Hevelius in the theory of comets, it appears that Newton was anticipated in his opinion respecting the parabolic motion of those bodies. The "*Cometographia*" of Hevelius was published in 1668. It contains an account of the nature of comets, their situation, parallaxes, distances, diverse appearances and motions, with a history of comets from the earliest times to that in which he wrote. From his method of determining the nature of the orbits from observations, Hevelius deduces the following results: 1st. The comets do not describe right lines, but curves concave towards the sun: he conjectures that these curves are parabolas, p. 658. 2d. The velocities of comets vary, but in a regular manner, and proportional to the time, p. 676. 3d. The greatest velocity is at the perihelion. *Ibid.* 4th. But the velocity is not the same at equal distances before and after the perihelion. 5th. The velocities of different comets do not follow any fixed law: or, as he expresses it—'Proportio incrementorum et decrementorum in singulis Cometis est planè diversa.' Hevelius, indeed, did not *demonstrate* the near approach of the cometary orbits to parabolas, although he was led by a very ingenious process to *conjecture* it. M. Burckhardt does not seem to be aware that the author sent several copies of his work to Dr. Hooke and other members of the London Royal Society.

Doerfel, who was a clergyman at Plauen in Saxony, wrote on the comet of 1680. He took the observations of Nov. 22d, 23d, and 24th as the basis of his researches, and enquired first, whether these could refer to two comets or only one: he decided in favour of the latter hypothesis. An excentric circle not being consistent with the observations, he tried the parabolic theory started by Hevelius; and, to correct and perfect it he supposed the sun to be at the focus of each parabolic orbit. He then added, 'If this discovery shall be found correct, it will not be difficult to those who are exercised in the conic sections, to deduce methods of computation for the theory of comets; to find the distance of the summit from the solar focus, and consequently the law of the diurnal motion in the trajectory, the distance from the earth, and in certain cases the true distance from the sun.' From all this it appears, that Doerfel made an important discovery in supposing the sun to occupy the focus of the parabola de-



scribed by a comet; but that there still remained a great step in consequence of which the laws of Kepler should be applied to the parabolic trajectories of comets. Curious and interesting, however, as this may be, in relation to the history of astronomy, it by no means affects the character of Newton. Our great philosopher had doubtless seen the *Cometographia* of Hevelius, because he often refers to it and quotes from it, in that part of the third book of the *Principia* which relates to comets. But Newton did not satisfy himself with mere guesses and conjectures. He often started conjectures, it is true, but seldom stopped there. He brought them, in short, within the sphere of geometry, and throwing upon them the light of demonstration, made it evident, either that they were conjectures, and, as such, unworthy of being received into any system, or that they constituted a part of a series of incontrovertible truths. In the case before us, for example, where it is manifest M. Burckhardt wishes to pluck the laurel from his brow, he advances infinitely beyond any of his predecessors. He first conjectures (*Princip. lib. iii. lem. 4. cor. 3.*) that comets are "a sort of planets revolving in orbits returning into themselves with a perpetual motion:" and then immediately proves (*Prop. 40. ibid.*) that "if comets revolve in orbits returning into themselves, those orbits will be ellipses; and their periodic times be to the periodic times of the planets in the sesquiplicate proportion of their principal axes;" and farther, that "their orbits will be so near to parabolas (in the parts near the perihelion) that parabolas may be used for them without error." Thus did he, at one stroke, give the finishing touch to the theory of comets, so far as it is connected with plane astronomy; and there was this wide difference between him and the most illustrious of his precursors,—that with them it was all shadowy supposition, while with him it became positive certainty. But this is a topic on which we need not dwell. To attempt the praises of Newton is indeed

———"To add another hue  
Unto the rainbow, or with taper light  
To seek the beauteous eye of heav'n to garnish."

The observations on the comet of 1807, by M. Ciera, as given in the volume before us, extend from Oct. 7th to Nov. 29th. The elements deduced from this series of observations, are as below:

Longitude of the ascending node  $266^{\circ} 33' 4''$ .—Longitude of the perihelion  $271. 6. 52$ .—Inclination  $63. 11. 18$ .—Perihelion distance  $0.648769$ .—Passage of the perihelion, 18th Sept. 20h. 55m. 32s. mean time at Paris.—Heliocentric motion, direct.

These elements, being deduced from so many observations and agreeing very nearly with those of M. Pons, and other foreigners, are in all probability tolerably accurate: their principal difference from the elements as determined by English astronomers is in the inclination of the orbit, which has been commonly stated *here* at more than 65 degrees.

The history of astronomy for 1808, given in the volume before us, is occupied entirely with accounts of books. Of these the most extensive is the description of Zach's and Gauss's tables of Aberration and Nutation, already mentioned. M. Delambre enters into a full examination of the formulæ employed by those astronomers in the computation of their tables, and traces their relative advantages and disadvantages. He avails himself also of this opportunity, to give his own formulæ for the aberration of the planets; and as they are more correct than any others yet published, and have certainly never been printed in this country, we offer no apology for introducing them here.

\* Let  $\odot$  = the true longitude of the sun.

$R$ , the radius vector of the earth.

$V$ , the true longitude reckoned from the apogee.

$T$ , the angle of the earth, or the elongation.

$A=1$ , the mean distance from the sun.

$B$ , the minor semi-axis of the ellipse.

$E$ , the excentricity.

$dM$ , the mean horary motion.

$A$ , the apogee.

$\pi$ , the heliocentric longitude of the planet upon the ecliptic.

$\lambda$ , its heliocentric latitude.

$G$ , its geocentric longitude.

$L$ , its geocentric latitude.

$v$ , its true anomaly.

$r$ , its radius vector.

$a$ , its semi-axis major.

$b$ , its semi-axis minor.

$e$ , its excentricity.

$dm$ , its mean horary motion.

$P$ , the angle at the planet, or the annual parallax.

$\phi$ , the longitude of the aphelion.

$I$ , the inclination of the orbit.

\* Then is the aberration of the planet in longitude

$$= \sec. L [-20' 253 \cos. T + 0'' 3404 \cos. (G - A)]$$

$$- \frac{a^2 dm \cos. P}{7.2986 b \cos. L} + \frac{a^2 d m \cos. P}{7.2986 b \cos. L} \left(1 - \frac{\cos. I}{\cos. \lambda}\right),$$

$$+ \frac{a e d m \cos. (G - \phi)}{7.2986 b \cos. L} - \frac{a e d m \cos. (G - \phi)}{7.2986 b \cos. L} \left(1 - \frac{\cos. I}{\cos. \lambda}\right),$$



$$\begin{aligned}
 & \frac{\frac{1}{2} a^2 d m \sin.^2 I \sin. 2 C \sin. P}{7.2986 b \cos. \lambda \cos. L} + \frac{\frac{1}{2} a e d m \sin.^2 I \sin. 2 C \sin. P \cos. v}{7.2986 b \cos. \lambda \cos. L} \\
 & \text{' Aberration in latitude} \\
 & = -20''253 \sin L \sin. T - 0''3404 \sin. L \sin (G - A), \\
 & \frac{a^2 d m \sin. P}{7.2986 b} - \frac{a^2 d m \sin. L \sin. P}{7.2986 b} \left( 1 - \frac{\cos. I}{\cos. \lambda} \right), \\
 & \frac{a e d m \sin. L (G - \varphi)}{7.2986 b} + \frac{a e d m \sin. L \sin. (G - \varphi)}{7.2986 b} \left( 1 - \frac{\cos. I}{\cos. \lambda} \right), * \\
 & + \frac{a e d m \sin. L \cos. P \sin v}{7.2986 b} \left( \frac{\cos. I}{\cos. \lambda} - \cos. \lambda \right), * \\
 & \frac{a^2 d m \sin. I \cos. L \cos. C}{7.2986 b} + \frac{a e d m \sin. I \cos. L \cos. (\Omega - \varphi)}{7.2986 b}, \\
 & \frac{\frac{1}{4} a^2 d m \sin.^2 I \sin. L \sin. (2 C + P)}{b \cos. \lambda} * - \frac{\frac{1}{4} a^2 d m \sin.^2 I \sin. L \sin. (2 C - P)}{b \cos. \lambda}, * \\
 & + \frac{\frac{1}{2} a e d m \sin.^2 I \sin. L \sin. 2 C \cos. P \cos. v}{b \cos. \lambda}, *
 \end{aligned}$$

' All the terms marked with an asterisk may be neglected, even for Mercury: it will be necessary, however, to retain some of them for Pallas.

' For comets, aberrat. longit.

$$\begin{aligned}
 & \frac{20''253 \cos. T}{\cos. L} + \frac{0''34 \sin. G}{\cos. L} - \frac{28''625}{p^{\frac{1}{2}} \cos. \lambda \cos. L} \\
 & + \frac{14''32 \cos. L \sin. P \sin v}{p^{\frac{1}{2}} \cos. L} - \frac{14''32 \sin.^2 I \sin. 2 C \sin P \cos.^2 \frac{1}{2} v}{p^{\frac{1}{2}} \cos. L \cos. \lambda} \\
 & \text{' Aberrat. latit.} = -20''253 \sin. L \sin. T - 0''34 \sin. L \sin G, \\
 & \frac{28''625 \cos. I \sin. L \sin. P \cos.^2 \frac{1}{2} v}{p^{\frac{1}{2}} \cos. \lambda} + \frac{14''32 \cos. \lambda \sin. L \sin. P \sin. v}{p^{\frac{1}{2}}} \\
 & \frac{28''625 \sin. I \cos. L \cos. C \cos.^2 \frac{1}{2} v}{p^{\frac{1}{2}}} - \frac{14''32 \sin. I \cos. L \sin. C \sin. v}{p^{\frac{1}{2}}} \\
 & - \frac{14''32 \sin. I \sin. L \sin. 2 C \cos. P \cos.^2 \frac{1}{2} v}{p^{\frac{1}{2}}}.
 \end{aligned}$$

pp. 467,

In the two last formulæ,  $p$  represents the perihelion distance of the comet.

The most elaborate paper in the present volume, is an ac-

count of methods adopted to find the corrections of passages over the meridian, observed by a transit instrument, or meridional telescope. This disquisition occupies 24 pages, and is done after the true modern French fashion, so as to make an immense display of analytical dexterity, and to render a comparatively simple problem extremely difficult. The methods of Delambre, Oriani, Cagnoli, and others are examined and compared: but the simplest, most satisfactory, and most practicable, viz. that given by Mr. Israel Lyons, in the Nautical Almanac for 1774, is not noticed at all; though Delambre has doubtless had access to the whole series of Nautical Almanacks, and this rule is referred to in each successive Ephemeris. As *we* have not yet learnt, like some of our contemporary critics, to keep back the mathematicians of our own country from all competition with those of the continent; and as the rule of Mr. Lyons, simple as it is, appears but little known even in England (the Nautical Almanac for 1774 being scarce) we shall transcribe it here; merely omitting the demonstration and examples for want of room.

‘Let a circumpolar star be observed through the transit above and below the pole; if the difference of these times is just half a revolution of the earth round its axis (to be found by observations of the fixed stars) the transit is exactly in the plane of the meridian; but if it is not, take the difference between the interval of the times of the two passages and half a revolution, and to the logistic logarithms of half this difference turned into parts of a circle add the logarithmic cotangent of the star’s polar distance, and the logarithmic cosine of the latitude of the place; the sum, rejecting 20 from the index, will be the logistic logarithm of the angle that the transit makes with the true meridian.

‘If the star, when above the pole, comes later to the wires of the telescope than half a revolution after it passed it when below the pole, the transit lies to the east of the true south meridian.

‘To the logistic logarithm of the error in azimuth before found, add the logarithmic secant of the star’s altitude, and the logarithmic sine of its polar distance; the sum, rejecting 20 from the index, is the logistic logarithm of an arc, which, turned into time, will be the error of the transit from the true meridian at that altitude.’

On the whole, the volume of the *Connaissance des Temps* which has engaged thus much of our attention, contains a large portion of interesting and valuable matter. The editors, we think, too often suffer their love of parade to overcome that regard which was due to the wants of such practical astronomers and mariners as are not mathematicians; and they now and then discover a little of that enmity to British philosophers and artists, which has rankled in the minds of all except very liberal Frenchmen, ever since Descartes, the Bernoullis, and Leibnitz, and l’Hopital, and, in short, all the continental philosophers, were compelled to stoop and become dis-



principles of a certain plain Englishman called Isaac Newton. Notwithstanding this alloy of national prejudice, however, we regret exceedingly that the difficulty of communication necessarily subsisting between even the men of science of nations at war, should prevent many of our readers from knowing more of the volume we have been examining, than what they can collect from this critique.

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Art. III. *Historical Sketches of the South of India*, in an attempt to trace the history of Mysoor; from the origin of the Hindoo government of that State, to the extinction of the Mohamedan dynasty in 1799. Founded chiefly on Indian authorities collected by the author while officiating for several years as political resident at the Court of Mysoor. By Lieut. Colonel Mark Wilks. Vol. I. 4to. pp. 543. Price 2l. 2s. Longman and Co. 1810.

WE acknowledge, in the name of the public, considerable obligations to this military gentleman, for the work now before us. It will contribute some degree of improvement to the state of knowledge in this country respecting India: as much, perhaps, as any single volume of a similar kind. The literary qualifications of the author, to speak of no other, are respectable; and merit indeed peculiar commendation, when we consider the difficulties which he had to overcome; when we reflect that he was placed in a profession which seldom engenders much of a literary taste,—that he was removed at an early period of life from ‘the ordinary opportunities of literary attainments,’—deprived of books,—and encumbered with public duties of considerable importance. We should not, perhaps, have advised him to enter the lists of competition in the historical career, on ground equally accessible to the literary world at large: but with regard to the South of India,—where he has had personal opportunities, such as no European better qualified than himself is likely soon to enjoy—the attempt to give us the best history in his power, when it was in his power to give such a history as the present, is so far, we think, from incurring the charge of presumption, that we deem it, on the contrary, highly laudable and meritorious. He presents us in the preface with an account of the principal materials he has employed in the composition of his work; and appears to have possessed considerable advantages, in point of information, both by intercourse with intelligent natives and European orientalists, and by access to scarce and valuable manuscripts, and other important documents:—to have had the power, in short, of ascertaining, with sufficient accuracy for all practical purposes, the leading points of the history of that part of India, of which he treats.

Our author begins his first chapter with some reflections on the history of early ages, which we cannot say are very valuable or very new. He is at pains, for example, to deny the happiness of rude society; a point which none of his readers will be very likely to maintain. With this, however, he must needs give us indications of his having sound and approved opinions in politics. 'If,' says he, 'the savage of early times can boast of any real superiority, it is in his exemption from that querulous spirit which distinguishes modern civilization; it is in the happy but universal error peculiar to his character that his state, and his alone, is wisest, happiest and best.' This is the *creed* of fashionable politicians. Whatever the mode may be in which the business of any society is at any time carried on, the people, according to this sect, ought always to be delighted with their situation. No doctrine can be more convenient to the governing classes of mankind and their immediate dependants; who preach it, accordingly, with great zeal, and enforce it, in many instances, with pains and penalties. It is, in fact, an improved edition of the doctrine of passive obedience and non-resistance, demanding not merely the submission of the body, but attempting also to fetter the mind.

The savage deeming his own the best, deeming it the only good one, of all possible conditions, is resolutely and invincibly determined against all improvement. In this, says Colonel Wilks (and he is by no means alone in the opinion) the aforesaid savage is 'in a *happy* error;' and vastly superior to the man of civilized life who is always in search of improvement. How unfortunate that this happy error of the savage should ever have been dispelled. Had it but continued in full force, that civilization which is so unhappily distinguished by a querulous spirit would never have had any existence. We should never have been harassed with improvement, for we should never have been 'querulous.' It is to this abominable querulousness entirely, that we owe every thing which makes our condition to differ from that of the savage.

It is the natural operation of *querulousness*, to disturb those who govern. The powers of government may be used in two different ways. They may be managed so as to give the least possible disturbance to the ease of the governors, and the highest gratification to their various passions: or they may be managed so as most effectually to promote the interests of the community at large; which requires labour on the part of the



governors, and is directly at variance with all their sinister interests together. Now *querulousness* is a principle, which tends to restrain the inclinations of the governing few, and direct their efforts to the general good of society. This is the very point of difference between the adherents of the two systems. By one party, all attempts to pry into the management of public affairs, all expressions of an opinion that those affairs might be managed better, are marked with the names of *querulousness*, clamour, disaffection, libel, sedition, treason; the strongest word being always used that the case will bear. On the part of the other class, the complaints of the people are always subjected to a strict examination; whatever foundation they may have is duly estimated; and *querulousness*, being regarded as, within proper limits, the grand cause of all good, and the grand preventive of all bad government, is not silenced by terror, but only soothed by just explanations or guarded against unwarrantable excess.

Col. Wilks, however, is not thoroughly staunch in the cause. In the heat of a controversy about the tenure of land in India, catching a similarity between the doctrines of his opponents, and some doctrines respecting the land of England held by the opponents of Algernon Sydney, he says,

‘The reader who has not perused the observations of Algernon Sydney on this subject (ch. 3. sect. 29) will be amused and instructed by referring to them, and to the doctrines of his opponents, very similar indeed to the doctrines now held regarding the landed property of India; and he will naturally be led to conjecture what the practical doctrines regarding the property of land in England might have been at this day, if such men as Algernon Sydney had not *dared and died for the benefit of posterity.*’ p. 113.

True. But if Algernon Sydney and all others with him had been converts to the doctrine in question, and thoroughly imbued with the ‘*happy error of the savage,*’ it is easy to conjecture what would have been the practical doctrines at this day in England, regarding the property of land, and all other political rights.

On another occasion Col. Wilks goes so far as to speak disrespectfully of the passion for ‘*aristocracy.*’ Representing, in very true, though unfortunately very sable colours, the consequences of declaring the Zemindars in India hereditary proprietors of the soil, he says,

‘The authors of the Zemindary system in Bengal rested much on the expediency of gradations in society. He must be a strenuous disciple of aristocracy, who does not recognise in this and the subsequent

passages an abundant gradation in property, distinction, privilege, and power.' p. 178.

It is worth while to notice the strange imbecility, which attends the preaching of bad government. Those persons who are here charged by Col. Wilks with having established pernicious measures in India for the sake of holding up a gradation of ranks,—for the sake of 'aristocracy'—are precisely the same individuals, or of the same class, with those who, have so laboriously maintained in Europe that equality was a thing impossible,—that the laws of society, by their essential, uncontrollable action must produce inequality,—and that no human regulations can prevent it. In this they were perfectly right; but they seem not to have believed, or at least not to have understood their own doctrine. That which it was, by their own account, absolutely impossible to prevent, they conceived it necessary to take extraordinary measures to produce! This doctrine of taking measures to prevent an impossibility, to promote an inequality of ranks, stands just upon a level, in point of rationality, with the ancient doctrine of taking measures to secure the propagation of the species.

We deem these observations on the sanction Mr. Wilks has given to the doctrine of *political quietism*, highly necessary; because history is one of the most effectual instruments of disseminating opinions; because such opinions are already too effectually disseminated; and because, though Mr. Wilks is far from being one of the most notorious disseminators, we thought that no favourable occasion of opposing tenets so injurious to the good order of society ought to be entirely omitted. We are now to attend our author in his historical career.

We are happy to find that Col. Wilks explodes the superstitious notions, which have been hastily adopted, and zealously maintained, by so many of our Indian travellers, respecting the civilization of India in ancient times. In this he evinces a soundness of judgement, which so many more famous writers,—Sir William Jones, Mr. Halhed, Mr. Wilford, and in some measure Messrs. Colebrooke and Wilkins,—were prevented by circumstances from attaining.

'The golden age of India', observes Col. Wilks, 'like that of other regions, belongs exclusively to the poet. In the sober investigation of facts, this imaginary era recedes still further and further at every stage of the inquiry: and all that we find is still the empty praise of the ages which have passed.—At periods long antecedent to the Mohammedan invasion, wars, revolutions, and conquests seem to have followed each other, in a succession more strangely complex, rapid, and destructive, as the events more deeply recede into the gloom of antiquity. The



valour which had achieved a conquest, was seldom combined with the sagacity requisite for interior rule; and the fabric of the conquered state, shaken by the rupture of its ancient bonds, and the substitution of instruments, clumsy, unapt, and misapplied, either fell to sudden ruin, or gradually dissolved. Whether these revolutions were produced by a sudden or a gradual dissolution of the former government, the consequences were nearly the same. Almost every village became a separate state, in constant warfare with its neighbours; the braver and more fortunate chiefs enlarging their boundaries, and augmenting their force, and thus proceeding by rapid strides to the erection of new dynasties. From causes resembling those which have been thus slightly sketched, there is perhaps not one ruling family in the south of India that has the least pretension to any considerable antiquity.

That this conception of the state of India, during former ages, a state, which Colonel Wilks characterizes as 'half-savage,' is perfectly just, though the description is not remarkably skilful, there is abundant evidence to establish. The epithet, 'half-savage,' however, is calculated to suggest an idea which in its ordinary latitude does not apply. *Savage* is often understood to signify *ferocious*. But ferocity is not inseparably connected even with a very low stage of civilization; and accordingly a certain kind of gentleness seems at all times to have been found in the Hindu character; a gentleness, however, not at all inconsistent with occasional cruelty and habitual insensibility.

The fact related in the following passage is exceedingly striking, and our author's reasoning upon it is sensible and ingenious.

'Illustrations of the manners and immemorial habits of a people, are sometimes unexpectedly derived from a careful attention to the elements or the structure of their language. On the approach of an hostile army, the unfortunate inhabitants of India bury under ground their most cumbrous effects, and each individual, man, woman and child above six years of age (the infant children being carried by their mothers,) with a load of grain proportioned to their strength, issue from their beloved homes, and take the direction of a country (if such can be found) exempted from the miseries of war; sometimes of a fortress, but more generally of the most unfrequented hills and woods, where they prolong a miserable existence until the departure of the enemy. The people of a district thus deserting their homes are called the *Wulsa* of the district. A state of habitual misery, involving precautions against incessant war, and un pitying depredations, of so peculiar a description as to require in any of the languages of Europe a long circumlocution, is expressed in all the languages of Deckan and the south of India by a single word.—No proofs can be accumulated from the most profound research, which shall describe the immemorial condition of the people of India with more authentic precision than this single word.' p. 309.

After a few general reflections such as these, on the

early state of Hindustan, our author adverts to the state of the Deckan at the time when the Hindu dynasty of Mysoor began to emerge from obscurity. Assuming as a principle that 'identity of language may safely be admitted to prove identity of origin,' he proceeds to give a brief sketch of its former geography; and to this adds an account of the first irruption of the Mohamedans to the south of the river Taptee, and afterwards of their progress to the south of the river Kistna, when the Hindu empire of Canara was overthrown. The impulse by which the Hindus were driven before the Mohammedan conquerors farther and farther south, gave rise, by its powers of concentration, to a new empire of considerable importance, the seat of which was the city of Vijayanuggur. Its establishment and increase are concisely described, as well as the changes which took place in the newly erected Mohammedan government, till the progress of the Mogul arms involved them both in one general ruin.

The Hindu family of Mysoor, like most of the reigning families in India, owed its origin to an obscure adventurer. The first of the family of whom our author takes particular notice is the prince who mounted the throne of Mysoor in 1509, as a dependant of the Vijayanuggur dynasty. The history is then rapidly continued, till the subjugation of that power by the arms of Aurungzebe; a period when the house of Mysoor, availing itself of the confusion of the times, became independent. It was now, however, that the Mahrattas began to assume a formidable appearance, and perplex the Deckan. Col. Wilks briefly traces the origin and progress of this power. The vigorous arm of Aurungzebe in some degree preserved the state of affairs which he had established. But in the rapid dissolution of the Mogul empire which succeeded his death, the greatest disorder prevailed; and of this disorder the Mahratta marauders did not fail to take advantage. Revolution succeeded revolution; and all the existing governments were either totally destroyed or considerably weakened.

About this time, an ambitious adventurer started forward from comparative insignificance, and acquired for himself a kingdom out of the ancient territory of Mysoor and the neighbouring districts. This was no other than the famous Hyder Ali, who from the rank of an obscure soldier raised himself to that of one of the most powerful princes in India, and 'established a reputation in arms, which, fairly viewing the scene on which he moved, and the instruments he was able to employ, has seldom been exceeded.' His career is traced by Col. Wilks with considerable care and



success ; and affords altogether a very instructive specimen of the history of the age.

It was nearly coincident with the time of this mighty adventurer, that the English began to take a part in the wars and political transactions of the Indian chiefs who now contended for power in the Deckan ; espousing the cause of one set, as the French did of another. Of transactions so interesting to ourselves, it is obvious that a pretty detailed account was demanded ; and in this part we are happy to observe that Col. Wilks has acquitted himself very honourably. The narrative is clear, impartial, and succinct without being defective. The skill and vigour of the brilliant administration of M. Dupleix, is treated with liberal applause ; an applause to which it is the more intitled, as he was so ungratefully persecuted by his employers, and government at home. Had he not been recalled ; had he, indeed, been supported in any tolerable manner, he would undoubtedly have rendered France the mistress of India ; and the part which England has played in that country, would have been engrossed by her European rival. How far such a contingency might have proved a real good to France, is a different question. It was certainly so esteemed by M. Dupleix ; and as such received the utmost efforts of his active, fertile, and vigorous mind ; nor was it, indeed, of that sort which statesmen are generally much inclined to refuse. We are, however, a good deal surprized that Col. Wilks should have neglected to consult M. Dupleix's own account of the transactions in question ; for that he has neglected to consult them we must suppose, from his having entirely overlooked the accusation which that Governor has so distinctly made : viz. that Chundah Saheb, after yielding on capitulation, was murdered by order of Major Laurence, the British commander.—The present volume conducts the history of the south of India to the period when Hyder became master of the kingdom of Mysoor, without as yet renouncing all pretence of obedience to the ancient, though at that time only nominal sovereign.

There is one important question respecting Hindu manners and institutions, to which the author has devoted a chapter by itself, and which he has discussed as well with knowledge and ingenuity, as with a very just discernment of what would be the wisdom of the British rulers in existing circumstances. The question to which we allude is that respecting the landed property in Hindustan. There are three opinions upon this subject. One is, that the sovereign is the sole proprietor of the soil ; ano-

ther that the Zemindars are large proprietors to whom the immediate husbandmen are only tenants; and the third, that the immediate husbandmen are the sole proprietors. The question is by far too extensive, to admit of discussion within our narrow limits. The opinion adopted by the British government is, that the Zemindars are the proprietors, and to this opinion they have given effect by legal enactment. Col. Wilks, however, makes it evident not only that such an opinion is erroneous, but that the regulations adopted in consequence of it are extremely pernicious; that they are producing and must continue to produce the most lamentable effects among the people of India. Thus far, we conceive that he is right; and should hope that his representations and remonstrances, which are strong and urgent, are likely to have a good effect, in exciting the British government to review and redress a measure so rashly adopted and inconsiderately pursued.

We cannot, however, entirely coincide with Col. Wilks, in thinking that the immediate husbandmen, called the Ryots are the sole proprietors of the soil. We are satisfied, on very strong and ample ground, that not only in Hindustan, but over all Asia with scarcely any exception, the proprietorship was vested in the sovereign. But that the British government, who had sagacity enough to see that this was an arrangement adverse to the prosperity of the people, and virtue enough to change it, took their course in a wrong direction, we are fully disposed to admit. There can be no doubt, we think, that the only course which can, in present circumstances, be pursued, consistent with the happiness of the people of India, is to make the Ryots the proprietors. This important truth Col. Wilks has seen in a very clear light; and we imagine that a conviction of the advantage has induced him too hastily to infer the right. This much indeed is to be said, both in behalf of his argument, and of the arrangement for which he pleads; that the tenure of the Ryots, though not—according to the European sense of the word—property, was, to all practical purposes, scarcely different from property. They were never turned out of their possessions, except for non-payment of the rent, which was only equivalent to a land tax. Their possessions descended to their heirs; or might be sold during the life time of the possessor. It is very evident, therefore, that upon a foundation such as this, to make the Ryots, even in the European sense, proprietors, is to add very little to the value of their tenures; while to make any other class of persons proprietors in their stead, is a direct invasion of the immemorial and undisputed rights of the husbandmen; and can never be carried into exe-



ention without extreme injustice, and that to an extent almost unparalleled.

Col. Wilks seems fully sensible of the prevailing cause, which induced the European dictators of the measures in India, to declare in favour of the Zemindary arrangement. He ascribes it to the fanaticism of aristocracy, which has at all times been abundantly strong in the breasts of the ruling classes in this country; and which since the terrors occasioned by the French revolution, has interfered, rather too much perhaps, with considerations of public good. Though there is no want of inequality in the condition of the Ryots, it was deemed expedient that there should be, and that at any cost, a class of great landholders, which the Zemindars were accordingly declared to be. That great districts, that whole provinces, equivalent in extent and productive powers to opulent kingdoms, were thus given away to individuals, and that such individuals were soon likely to become too powerful to be controuled, were considerations of far too little importance to avail much in the judgement of aristocratical zeal. It was not perceived that to the stability of an absolute government like the governments of Asia, in such a state of society as that of Hindustan, it is essential that there should be no great hereditary power in any class of subjects; and as for the misery which would be diffused among the lower orders, by this deprivation of their rights, it was quite too vulgar to be thought of.

After having noticed so particularly the encouragement which Col. Wilks appears to have given in some passages to the modern edition of the doctrines of passive obedience, it is but justice to state, that he not unfrequently avows a very open contempt of many of the anile prejudices, which serve so conveniently to keep the said favourite doctrines in countenance. *The wisdom, or custom of forefathers*, for instance, that standard argument against *querulousness*, is one that he treats with great contumely. Thus talking of a Mysoor chief, who thought proper to make a brilliant display of torches when performing a night march which it was of the greatest consequence to perform in secret, Mr. Wilks disdainfully observes, that 'the present exhibition might be ascribed to that abundant source of wisdom, and equal sanction of absurdity, *the custom of his forefathers*.'

The following note contains a passage which is so full of instruction respecting the manners of the Hindus, and is at the same time so entertaining, that we shall transcribe it nearly intire.

' In passing from the town of Silgut to Deonhully in the month of

August last, I became accidentally informed of a sect, peculiar as I since understand, to the north-eastern parts of Mysoor, the women of which universally undergo the amputation of the first joints of the third and fourth fingers of their right hands. On my arrival at Deonhully, after ascertaining that the request would not give offence, I desired to see some of these women, and the same afternoon seven of them attended at my tent. The sect is a subdivision of the *Murresoo Wokul*\*, and belongs to the fourth great class of Hindoos, viz. the Souder. Every woman of the sect, previously to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must necessarily undergo this mutilation, which is performed by the blacksmith of the village for a regulated fee, by a surgical process sufficiently rude. The finger to be amputated is placed on a block: the blacksmith places a chisel over the articulation of the joint, and chops it off at a single blow. If the girl to be betrothed is motherless, and the mother of the boy have not before been subjected to the operation, it is incumbent on her to perform the sacrifice. After satisfying myself with regard to the facts of the case, I enquired into the origin of so strange a practice, and one of the women related with great fluency the following traditionary tale, which has since been repeated to me with no material deviation by several others of the sect.

‘ A Rachas (or giant), named *Vrica*, and in after times *Busm-aasoor*, or the giant of the ashes, had, by a course of austere devotion to *Mahadeo*†, obtained from him the promise of whatever boon he should ask. The Rachas accordingly demanded, that every person on whose head he should place his right hand might instantly be reduced to ashes; and Mahadeo conferred the boon, without suspicion of the purpose for which it was designed. The Rachas no sooner found himself possessed of this formidable power, than he attempted to use it for the destruction of his benefactor. Mahadeo fled; the Rachas pursued, and followed the fugitive so closely as to chase him into a thick grove, where Mahadeo, changing his form and bulk, concealed himself in the center of a fruit then called *tunda pundoo*, but since named *linga tunda*, from the resemblance which its kernel thenceforward assumed to the *ling*, the appropriate emblem of Mahadeo. The Rachas having lost sight of Mahadeo, enquired of a husbandman who was working in the adjoining field, whether he had seen the fugitive, and what direction he had taken. The husbandman, who had attentively observed the whole transaction, fearful of the future resentment of Mahadeo, and equally alarmed for the present vengeance of the giant, answered aloud that he had seen no fugitive, but pointed at the same time with the little finger of his right hand to the place of Mahadeo's concealment.

‘ In this extremity Vishnou descended in the form of a beautiful damsel to the rescue of Mahadeo. The Rachas became instantly enamoured: the damsel was a *pure* bramin, and might not be approached by the *unclean* Rachas. By degrees she appeared to relent; and as a

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\* *Murresoo*, or *Mursoo*, in the Hala Canara signifies *rude*, *uncivilized* — *Wokul*, a husbandman.

† *Siva*.



previous condition to farther advances, enjoined the performance of his ablutions in a neighbouring pool. After these were finished, she prescribed as a farther purification the performance of the *Sundia*, a ceremony in which the right hand is successively applied to the breast, to the crown of the head, and to other parts of the body. The Rachas thinking only of love, and forgetful of the powers of his right hand, performed the *Sundia*, and was himself reduced to ashes.

‘Mahadeo now issued from the *linga tunda*, and after the proper acknowledgments for his deliverance, proceeded to discuss the guilt of the treacherous husbandman, and determined on the loss of the finger with which he had offended, as the proper punishment of his crime. The wife of the husbandman, who had just arrived at the field with food for her husband, hearing this dreadful sentence, threw herself at the feet of Mahadeo. She represented the certain ruin of her family if her husband should be disabled for some months from performing the labours of the farm, and besought the deity to accept two of her fingers, instead of one from her husband. Mahadeo, pleased with so sincere a proof of conjugal affection, accepted the exchange, and ordained that her female posterity in all future generations should sacrifice two fingers at his temple as a memorial of the transaction, and of their exclusive devotion to the god of the ling. The practice is accordingly confined to the supposed posterity of this single woman, and is not common to the whole sect of Murresoo wokul. I ascertained the actual number of families who observed this practice in three successive districts through which I afterwards passed, and I conjecture that within the limits of Mysoor they may amount to about two thousand houses.’ pp 442, 443.

Although it is not the object of this history to discuss the British policy in India, yet it affords one striking fact in illustration of a truth, which, were it not so discordant to the views of our contemporaries that hardly any proof can give it a chance of their acceptance, is in itself so plain that it is scarcely possible for any proof to make it plainer. The truth to which we allude may be shortly expressed in the following terms;—that where two countries are situated at different sides of the globe, it is physically and morally impossible that the one should be well governed by the other. In such circumstances commands must be issued, and arrangements made, and that in affairs of the greatest import, for a state of things which has ceased to exist; and which is on many occasions perhaps diametrically opposed to that actually existing. The time that must necessarily elapse between the departure and the receipt of intelligence, and between the departure and the receipt of commands, is so great, that it is quite impossible for things to remain stationary in the interval. Thus Col. Wilks informs us, that

‘The treaty of Paris, which terminated the war between France and England on the 10th of February, 1763, acknowledged Salabut Jung as lawful Soubah of the Deckan, at a time when that office had, for *upwards of a year and a half*, been publicly and formally assumed by his brother: for Nizam Alee who murdered Salabut Jung in September, 1763, had im-

prisoned him, and ascended the Musnud on the 18th of July, 1761.  
p. 479.

Among the erroneous lines of thinking respecting India, into which European, and more especially British visitors, have been prone to run, there is one of so much importance, that we are anxious to hold up this writer's authority as a warning against it: we refer to the propensity of discovering the feudal system in India, and making use of the language of that system, to designate arrangements to which it will not in the least apply. Nothing, indeed, can be more fallacious than this fancied analogy.

“Landed property” is a form of speech so familiar to the English ear, that the ideas annexed to it would seem to require but little explanation: and yet the very word *tenure*, by which we express the manner of possessing the right to such property, not only intimates a diversity in the meanings attached to the term “landed property,” but also conveys the direct admission of holding such property from a superior on certain conditions. It is natural that an idea so entirely identified with the received notions of landed possession in England, should introduce itself with facility into all our discussions on the same subject in other countries; but those authors who have found in the incidents of landed property in India the whole system of the west, to the extent of applying the technical terms of the feudal law indiscriminately to both, appear to me to have made the same approach to correct investigation as the poet, who, in a happy simile, has discovered a fanciful and unexpected resemblance between things really unlike. I refrain for the present from the proof of this position, because I think it will abundantly unfold itself in the course of the investigation. An elaborate comparison of these two systems would lead to discussions of great length, and perhaps of little importance; and I am neither qualified nor disposed to enter the lists with those *learned men* who have investigated the origin of the feudal institutions; who are not agreed whether feod be a stipendiary property, or simply glebe or land; whether the system of allotting landed property, in the descending scale of military subordination, as a payment for military service, was imported from the woods of Germany by a people among whom no landed property had previously existed; or whether the highest of authorities has solved the difficulty, by making the feofs of the German chiefs to consist in arms, horses, dinners, or other valuable things, according to which explanation every government on earth is feudal.

“These diversities of doctrine seem to shew, that a fixed object of comparison will not easily be discovered in the feudal system; but in the investigation of the state of landed property in India, I object to the employment of feudal terms, because they beg the question, by implying a chain of facts which, at least, remain to be proved: and I shall avoid the comparison altogether, because I should only expect to be led by it to the discovery, not of what that property is, but of what it is like: a mode of reasoning which has, perhaps, been the source of most of the errors on this subject which have hitherto been promulgated.” pp. 106, 7.

It does not enter professedly into the design of Colonel Wilks, to give an account of the character of the Hindus; yet



he frequently throws out some incidental notices, which are not without their value. Thus respecting the state of marriage in a particular tribe, he says,

'Nagana Naid, described to be head of the bullock department to Acheta Deva Rayeel of Vijayanuggur, founded the dynasty of the Naicks of Madura about the year 1532, with the aid of a colony of Telingas, which seems to have been planted in that country some time before by the government of Vijayanuggur. The persons known by the general designation of southern Poligars, who have so often resisted the authority of the English government, are the descendants of these foreigners, and preserve the language of their ancestors distinct from that of the aborigines; although the Tamul is so generally spoken by them all as to render the existence of a separate language (now verging to extinction) not very obvious to common observation. The fact is known to me not only from personal communication, but from several domestic memoirs preserved in the Mackensie collection. I believe that the only genuine Tamul of any consequence concerned in the rebellion of 1800-2 was *Chenna Murdoo*, who, from the mean situation of dog-boy, had supplanted the Poligar, properly the Wadeyar, his master, and usurped the government. The most daring of these Poligars are of the *Totier* cast, among whom may be observed the singular and economical custom which is general throughout Coorg, and may be traced in several other countries from Tibet to Cape Comorin, of having but one wife for a family of several brothers. The elder brother is first married, and the lady is regularly asked whether she consents to be also the spouse of the younger brothers. When the means of the family enable them to afford another wife, the second and successively the other brothers marry, and their spouses are equally accommodating. This custom is traced by tradition to the five sons of Pandoo, the heroes of the Mahabarut. During their expulsion from the government, their sister Draupeda went to seek and comfort them in the forests where they secreted themselves. The brother who first met her wrote to his mother in these words. "I have found a treasure, what shall I do with it?" "Share it with your brethren, and enjoy it equally," was the answer: she accordingly became their common wife; and in Hindu poetry is frequently distinguished by an epithet signifying, "adorned with five nuptial bands." ' pp. 54, 55.

Of the Mahrattas our author observes, that—

'They are well characterized by the Persian compound *Must-Khoor*, eating at other people's expence. A modern Mahratta is utterly destitute of the generosity and point of honour which belongs to a bold robber. If we should attempt to describe him by English terms, we must draw a character combined of the plausible and gentle manners of a swindler, the dexterity of a pickpocket, and the meanness of a pedlar: equally destitute of mercy and of shame, he will higgie in selling the rags of a beggar whom he has plundered or overreached: and is versatile, as occasion offers, to swagger as a bully, or to cringe as a mendicant when he dares not rob. Of his acknowledged and unblushing treachery, the reader may take the following anecdote. A Vakeel of the Mahratta chief Gockla, conversing with me on the events of the late war, stated among other topics, as an example at once of Lord Wellington's contempt of danger and confidence in his master, "that he had driven Gockla in an



open carriage from his own to the Mahratta camp without a single attendant." I affected not entirely to comprehend him, and asked what the general had to fear on that occasion. "*You know what he had to fear,*" replied the Vakeel, "*for after all we are but Mahrattas.*"

The following anecdote of the ingenuity of the Mahratta prince Shahjee, is related as enabling us 'to form some conjecture of the general state of the arts and sciences in the Deckan.'

'The minister Jagadevu Row had made a vow to distribute in charity the weight of his elephant in silver; and all the learned men of the court had studied, in vain, the means of constructing a machine of sufficient power to weigh the elephant. Shahjee's expedient was certainly simple and ingenious in an eminent degree; he led the animal along a stage prepared for the purpose, to a flat bottomed boat, and marking the water line, removed the elephant, and caused stones to be placed in the boat sufficient to load it to the same line. The stones being brought separately to the scales,\* ascertained the true weight of the elephant, to the astonishment of the court at the wonderful talents of Shahjee.'

Col. Wilks gives us reason to expect another volume in continuation of his history, but holds out no very assured or immediate prospect of its appearance.

'It was intended,' he says, 'that the design of this work should be completed by the publication of the whole at this period; but precarious health has prevented the execution of this intention; and the same cause forbids me to speak with confidence of the very early appearance of a second and last volume. Its preparation, however, shall not be unnecessarily intermitted; but the delay will afford me the opportunity of being governed by public opinion, according to which I shall be prepared to prosecute the design with spirit, or to abandon it without severe reluctance.'

Nothing, we trust, which is here said, will have the effect of determining him to the latter alternative. We should be concerned indeed not to receive the continuation of a work, which, though in some respects imperfect, is upon the whole so instructive to the public, and so honourable to the writer.

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\* I have once, and only once, seen the ancient balance of India practically employed, namely in a manufacture of steel in the woods between Cenapatam and Bangalore. It has but one scale, suspended from the small end of a tapering iron rod, and the balance is found by shifting the fulcrum instead of the weight, as in the common steelyard: this fulcrum is nothing more than a piece of thread, or twine, which is shifted until the thing to be weighed is balanced by the thick end of the rod. The thing to be weighed is then taken out of the scale, the loop being carefully kept in its place; and weights (generally pieces of coin) are put into the scale until the same balance is restored. The weight is reckoned by the number of pieces of coin employed. This double operation in the use of the balance probably suggested to Shahjee the device which has been described.'



Art. IV. *A Course of Lectures*, containing a Description and systematic Arrangement of the several Branches of Divinity: accompanied with an Account, both of the principal Authors, and of the Progress which has been made at different Periods, in theological Learning. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity. Part I. Cambridge. 8vo. pp. 131. Rivingtons. 1809.

DR. MARSH, having resolved on delivering his lectures in English, and on publishing them annually till he shall have finished his course, has here given to the world this First Part, containing the Six Lectures which he read to large audiences at St. Mary's, in the spring of 1809.

The first Lecture is intitled, 'Introductory Remarks on the study of Theology.' These remarks furnish but little that requires either praise or blame. They are few in number, relating almost entirely to the topic of arrangement; and none of them include any extensive, or profound, or original discussion. The professor does not seem to have thought it any part of his duty to say a word upon the *moral* requisites to successful theological study. Yet to us it appears incredible, that any man should have a true conception of the nature and importance of Christian knowledge, and not feel the infinite advantage, the absolute necessity, of laying the foundation of theological investigation in the culture of a pious, devout, and humble state of the heart before God, and a life universally and sincerely virtuous. The religious system of the New Testament is styled, by the most distinguished of its first teachers, "the doctrine which is according to godliness:" he, therefore, who presumes to study it without possessing a heart thoroughly imbued with the love of godliness, and governed by its practical principles, surrounds himself with a dense and pestilential vapour, through which the meteors of error will possess every advantage to illude and misguide him, while the forms and proportions of truth will be seen only in haggard distortion. 'Ουδεις εισιτω αγιωμεντος, must be a familiar warning to a Cantabrigian: and surely his reason and his conscience must convince him, that a correspondent prerequisite is demanded for the right apprehension of that holy science, which descendeth from the Father of lights, who is of purer eyes than to behold iniquity. At a period when Dr. M.'s learning and ingenuity and honours will stand him in no stead, it might be a source of no common consolation to reflect, that he had cautioned the proud and the gay, the dissolute and the undevout, on the impossibility of their finding the pearl of great price without a radical change of heart. We cannot do a greater service to him and his auditors, than by recommending them to lay to their



hearts the excellent admonitions which were lately delivered before the sister university by Viceprincipal Wilson, in his sermon on *Obedience the Path to religious Knowledge* \*.

In the Second Lecture, the professor animadverts on different schemes of arrangement for a plan of theological study, and unfolds his own method in the seven following branches: 1. The Criticism of the Bible, or the mode of ascertaining its genuine text; 2. The Interpretation of the Bible, or the means to be employed for the discovery of its true sense; 3. The Authenticity of Writings which compose the Bible, and the Credibility of the Facts which they relate; 4. The Divine Authority of the Bible, or the Evidence for the Divine Origin of the Religions recorded in it; 5. The Inspiration of the Bible; 6. Its Doctrines; and 7. Ecclesiastical History. The truth and importance of the sentiments contained in the following passage merit to be universally known and considered. It relates to the first branch of division.

‘When we attempt to expound a work of high antiquity, which has passed through a variety of copies, both ancient and modern, both written and printed, copies which differ from each other in very numerous instances, we should have some reason to believe, that the copy or edition, which we undertake to interpret, approaches as nearly to the original, as it can be brought by human industry, or human judgement. Or, to speak in the technical language of criticism, before we expound an author, we should procure the most correct text of that author. But in a work of such importance as the Bible, we should confide in the bare assertion of no man, with respect to the question, in what copy or edition either the Greek or the Hebrew text is contained most correctly. We should endeavour to obtain sufficient information on this subject, to enable us to judge for ourselves: and the information, which is necessary for this purpose, may be obtained, even before we are acquainted with any other branch of Theology. For when a passage is differently worded in different copies, or, to speak in technical terms, when it has various readings, the question, which of those readings is probably the original or genuine reading, must be determined by authorities, and by rules, similar to those, which are applied to classic authors. The study of sacred criticism therefore, as far as it relates to the obtaining of a correct text, *may* precede the study of every other branch: but, if it *may*, there are obvious reasons, why it *should*. And, if that department of it, which relates to the genuineness of whole books, belongs on one account to a later period of theological study, it may still on another account be referred even to the first. Though the application or the practice of it requires the assistance of another branch, yet a knowledge of its principles may be previously obtained. Now the study of sacred criticism produces a habit of accurate investigation, which will be highly beneficial to us in our future theological inquiries. Its influence also is such, that it pervades every other part of Theology: and, as our

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\* Ecl. Rev. Vol. VI. p. 569.



notions in this part are clear or obscure, our conclusions in other parts will be distinct or confused. In short, it is a branch, which affords nutriment and life to all the other branches, which must become more or less vigorous, in proportion as this branch either flourishes or decays. To sacred criticism then the foremost rank is due.

'The reproaches, which have been made, and the dangers, which have been ascribed to it, proceed only from the want of knowing its real value. It is not the object of sacred criticism to expose the Word of God to the uncertainties of human conjecture: its object is not to weaken, and much less to destroy the edifice, which for ages has been the subject of just veneration. Its primary object is to shew the firmness of that foundation, on which the sacred edifice is built, to prove the genuineness of the materials, of which the edifice is constructed. It is employed in the confutation of objections, which, if made by ignorance, can be removed only by knowledge. On the other hand, if in the progress of inquiry excrescences should be discovered, which violate the symmetry of the original fabric, which betray a mixture of the human with the divine, of interpolations, which the authority or artifice of man has engrafted on the oracles of God, it is the duty of sacred criticism to detect the spurious, and remove it from the genuine. For it is not less blameable to accept what is false, than to reject what is true: it is not less inconsistent with the principles of religion to ascribe the authority of Scripture to that which is *not* Scripture, than to refuse our acknowledgement, where such authority exists. Nor should we forget, that, if we resolve at all events to retain what has no authority to support it, we remove at once the criterion, which distinguishes truth from falsehood, we involve the spurious and the genuine in the same fate, and thus deprive ourselves of the power of ever ascertaining what is the real text of the sacred writings.

'But so far is sacred criticism from exposing the Word of God to the uncertainties of conjecture, that there is no principle more firmly resisted in sacred criticism than the admission of conjectural emendation, of emendation not founded on documents. In the application of criticism to classic authors, conjectural emendations are allowable. *There* such liberties can do no harm either to the critic, or to his readers: they affect no truth, either religious or moral. But the case is widely different, when conjectural emendation is applied to the *sacred* writings. It then ceases to be merely an exercise of ingenuity: it becomes a vehicle for the propagation of religious opinion: and passages have been altered, in defiance of all authority, for the sole purpose of procuring support to a particular creed. It is true, that we have many at least ingenious conjectures on the Greek Testament, which come not within this description. But even such conjectures should never be received in the text. If one kind were admitted, it might be difficult to exclude another, since the line of discrimination is not always apparent. Thus the Bible would cease to be a common standard; it would assume as many forms, as there are Christian parties. Now that edition of the Greek Testament, which above all others deserves the name of a critical edition,\* is founded on this avowed principle, *Nil mutetur e conjectura.*' pp. 24—28.

In the Third and Fourth Lectures, the author gives a cata-

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\* Griesbach, vol. i. prol. p. 83. *Rev.*



*logue raisonné* of the principal works which profess to be introductions to the critical knowledge of the scriptural text; and he gives a brief, but judicious sketch, of the history of sacred criticism from the time of Origen to that of the revival of letters. At the beginning of the Third Lecture, Dr. M. thinks proper to say,

‘ I am well aware, that a numerous sect of Christians in this country have a much more easy and expeditious mode of studying divinity. No literary apparatus is there necessary, either for the interpretation of the Bible, the establishment of its truth, or the elucidation of its doctrines. Inward sensation supplies the want of outward argument; divine communication supersedes theological learning.’—p. 40.

This representation is, to say the least, very inaccurate. We do not believe that Dr. M. could, with truth, charge any *sect* of Christians in England with holding the principle which he reprobates: while it is indisputable that such a principle is either avowed or tacitly admitted by *some* individuals, in most of the various religious denominations which exist among us, not excepting the established church. But, in each of those denominations, we have reason to affirm, that the most respected teachers are assiduous to counteract so injurious a notion, by their instructions and example.

If, however, it was the professor's design to cast a reproach on the doctrine of *Divine Operation* in the production and preservation of holy dispositions and a holy character, he is chargeable either with a degree of ignorance not very creditable to his chair, or with a gross violation of argumentative justice. It is his professional duty to know, and if he knows he ought not to disguise the fact, that the doctrine of influential and efficacious grace, as it is held by the Church of England and by orthodox dissenters, neither directly nor by implication ‘supplies the place of outward argument,’ or ‘supersedes theological learning.’ We shall support our assertion by citing an author who is often vilified by those who never read a page of his writings,—John Calvin. “Qui, repudiata scriptura, nescio quam ad Deum penetrandi viam imaginantur, non tam errore teneri, quam rabie exagitari, putandi sunt. Emerserunt enim nuper vertiginosi quidam, qui, Spiritus magisterium fastuosissime obtendentes, lectionem ipsi omnem respuunt, et eorum irrident simplicitatem qui emortuam et occidentem, ut ipsi vocant, litteram adhuc consecretantur.—Non promissi nobis Spiritus officium est novas et inauditas revelationes confingere, aut novum doctrinæ genus procudere, quo a recepta evangelii doctrina abducamur; sed illam ipsam quæ per evangelium commendatur doctrinam mentibus nostris obsignare.” *Inst. L. I. c. ix.*



The gracious work of the Holy Spirit is not maintained to consist in the communication of new revelations, or, which amounts to the same thing, in communicating the sense of the existing scripture in a way independent of appropriate means; but in the bestowment and the advancement of such a rectitude of disposition, such a liberation from sinful passions and habits, such a *mental taste*, if we may so speak, for holiness, as will enable the Christian to perceive and practically to apply the spiritual truths revealed in the bible. If Dr. M. does not hold this doctrine, and hold it too, as of the highest importance, we fear that, with all his ostentation of zeal for the church of England, he must be ranked among the *widest* of dissenters from her creed. No recognition of the influences of the Holy Spirit can be more decisive, than those which so frequently recur in the liturgical service:—“O God, from whom all holy desires, all good counsels, and all just works do proceed.”—“Grant—that, by thy holy inspiration, we may think those things that be good.”—“Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.”—“Grant us, by the same Spirit, to have a right judgement in all things.”

The Fifth and Sixth Lectures contain the critical history of the Greek Text of the New Testament, from the beginning of the sixteenth century to the formation of what has been called the *Received Text* in the Elzevirian edition of 1624. We have felt some agreeable surprize, in tracing a remarkable similitude in the sentiments, in the order of thought, and even in the manner of conveyance, between these two lectures and a former attempt of our own to walk over the same ground\*. Such a coincidence cannot but be gratifying to us; and, though it forbids our further observations, we trust that it may be considered as a presumptive evidence of truth. Dr. M.'s account of the editions is, as might be expected, more full and extended than our close limits permitted.

The Lecturer concludes this First Part of his labours by asserting, on the strength of ‘proofs hereafter to be given,’ that ‘to dissent in this country, from the doctrines of the established church, is to dissent without a cause.’ Only let him make good this assertion, and we will venture to predict that the ranks of dissenters will soon be considerably reduced. Accustomed by their very profession, and by their daily habits of study and doctrine, of discipline and worship, to pay supreme reverence to the authority of the Scriptures, we think they will be strongly disposed to embrace whatever

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\* Ecl. Rev. (Jan. 1809.) Vol. V. pp. 32—38.

doctrines Dr. M. can prove to their satisfaction are, as he asserts, 'in all respects conformable with the Sacred Writings.' But we can with difficulty entertain so mean an opinion of his understanding as to believe him serious, when he raises an alarm on account of the different religious sects and sentiments in our country, as things which 'unavoidably produce dissensions in the state, and may ultimately effect the downfall of Britain.' Can Dr. M. be ignorant that the settlement under William and Mary, including the security of the church of England itself, and the happy accession of the house of Hanover, were in a very great degree owing, under divine providence, to the principles, the loyalty, and the activity of the Protestant Dissenters?

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Art. V. *Gertrude of Wyoming, and other Poems*. By Thomas Campbell, Author of "The Pleasures of Hope." Second Edition, fcp. 8vo. Two Vols. in One. pp. 132, 126. price 9s. Longman and Co. 1810.

WE are glad to see *Gertrude of Wyoming* in a form and attire that may solicit the admiration of general readers, who durst not so much as lift an eye of hope towards her, under her former magnificent appearance. With all her faults,—faults which have been abundantly exposed and censured by professional critics,—she is one of the most beautiful of the offspring of the living muse, and as worthy of the love of the peasant as of the prince. In many an humble dwelling throughout this land, there are hearts as capable of being touched by her exquisite graces, as can be found in the gorgeous mansions of the great, where even the fervent poetry of Campbell may need a patrician margin to recommend it.

The author has made a few alterations in this edition of his *Pennsylvanian Tales*, but none of any moment. The second stanza, which before was so involved as to be scarcely intelligible, is not much improved by the new reading here given. In fact a poet, having once settled in his own mind the expression of a thought, but more especially of a close train of thought, as in this passage, and having spell-bound it within the circle of a difficult stanza, seldom finds it possible, however imperfect it may be, to amend it at the suggestion of others.

In addition to the smaller pieces which filled up the quarto volumes of *Gertrude*, we are presented in this edition with several others, of which we believe only four are here printed for the first time, the rest having appeared in the newspapers, the *Poetical Register*, or other collections of fugitive poetry. We will enumerate them.



The *Lines on the grave of a Suicide* are more in the manner of Coleridge than of Campbell. The *Ode to Winter* is a well known and very noble production, written, if we are not mistaken, while the author was in Germany, when his genius was flushed with the success of the *Pleasures of Hope*, and warm with the anticipation of future glory. Of nearly the same date, at least in the same golden age of his youthful muse, are the *Exile of Erin*, and the *Lines written on visiting a scene in Argyleshire*; the former distinguished for melancholy sublimity; the latter for romantic tenderness, awakened by the remembrance of departed joys.

‘ Yet wandering, I found in my ruinous walk,  
By the dial-stone aged and green,  
One rose of the wilderness left on its stalk,  
To mark where a garden had been.  
Like a brotherless hermit, the last of its race,  
All wild in the silence of nature, it drew,  
From each wandering sunbeam, a lonely embrace;  
For the night-weed and thorn had o’ershadow’d the place,  
Where the flower of my forefathers grew,’ &c.

A flower more fresh, and fragrant, and sparkling with pure Castalian dew, never grew in the fields of poesy.

*The Soldier's Dream* possesses a strange entrancing interest, though nothing more simple can be imagined than the burthen of it: we pretend not to know wherein the charm consists, but we feel that a page of such inspiration is worth a hundred volumes of the staple poetry manufactured in these realms within ten years past. It may be some consolation to the authors of these hundred volumes to learn, that Mr. Campbell can write indifferent verses as well as themselves, when he pleases to compose either on the spur of the occasion, or between sleeping and waking. The *Lines for the Highland Society* do not disgrace him, it is true; but from such a poet, nothing should proceed that will not do him additional honour. The *Turkish Lady*, and the twice four lines called a *Song*, if they were not written at school, (which we suspect they were) ought never to have been written at all.

But the plume of this edition is the poem at the end, called *O'Connor's Child*, which we will not violate by any attempted analysis. In beauty of verse, power and felicity of language, pathos of sentiment, mysterious interest, and sublime gradation of intense,—almost intolerable feeling, it equals any tale of horror ever told in prose or rhyme. We do not, we cannot regret that Mr. Campbell has chosen such a theme, because he has executed his task with transcendent ability. But we hope never again to see his delightful muse employed on a subject so revolting and detestable. *Fero-*

cious midnight murder, prophetic cursings, romantic, wild, and melancholy madness, fill up the argument of this extraordinary 'lay'; and alternately freeze and fire the reader's blood. There are occasional slovenly lines in this piece, and considerable perplexity arises from the dramatic form, which the author adopts to introduce the heroine herself speaking, and telling her own terrific tale. We shall offer two brief specimens. The following represents the fond illusions of the Lady's mind in her derangement.

'Bright as the bow that spans the storm,  
In Erin's yellow vesture clad,  
A son of light, a lovely form,  
He comes and makes her glad:  
Now on the grass-green turf he sits,  
His tassel'd horn beside him laid;  
Now o'er the hills in chase he flits,  
The hunter and the deer a shade!  
Sweet mourner! those are shadows vain,  
That cross the twilight of her brain;  
Yet she will tell you, she is blest,  
Of Connocht Moran's tomb possess'd,  
More richly than in Aghrim's bower,  
When bards high praised her beauty's power,  
And kneeling pages offer'd up  
The morat in a golden cup.'

The two following stanzas, describing the flight of the lady and her hero, remind us of Logan's exquisitely affecting poem, intitled the *Lovers*, in which Henry solicits Harriet to elope with him from her father's castle.

' "At bleating of the wild watch-fold  
Thus sang my love,—'O come with me;  
Our bark is on the lake, behold;  
Our steeds are fastened to the tree.  
Come far from Castle-Connor's clans;  
Come with thy belted forester,  
And I, beside the lake of swans,  
Will hunt for thee the fallow-deer;  
'And build thy hut and bring thee home  
The wild fowl, and the honey-comb;  
And berries from the wood provide,  
And play my clare-shach\* by thy side,  
Then come, my love!'—How could I stay?  
Our nimble stag-hounds track'd the way,  
And I pursued by moonless skies  
The light of Connocht Moran's eyes.

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\* The Harp.



“ And fast and far, before the star  
Of day-spring rush'd we thro' the glade,  
And saw at dawn the lofty bawn†  
Of Castle-Connor fade.  
Sweet was to us the hermitage  
Of this unplough'd untrodden shore;  
Like birds all joyous from the cage,  
For man's neglect we loved it more.  
And well he knew, my Huntsman dear,  
To search the game with hawk and spear;  
While I, his evening food to dress,  
Would sing to him in happiness.  
But oh! that midnight of despair!  
When I was doom'd to rend my hair;  
The night, to me, of shrieking sorrow!  
The night, to him, that knew no morrow!”

In the lines above, marked with italics, Mr. Campbell has imitated a passage in a poem of his own, intitled *Stanzas, on leaving a scene in Bavaria*, which we regret not to find either in this volume, or in any edition of the *Pleasures of Hope* that we have seen.

‘ Yes, I have loved thy wild abode  
‘ (Unknown, *unplough'd, untrodden shore*;)   
‘ Where scarce the woodman finds a road,  
‘ And scarce the fisher plies an oar!  
‘ *For man's neglect I love thee more*;  
‘ That art, nor avarice intrude  
‘ To tame thy torrent's thunder-shock,  
‘ Or prune thy vintage of the rock,  
‘ Magnificently rude.’

Poetical Register, Vol. X. p. 221.

Here the plagiarism from himself is so distinct, that, connected with the unaccountable withholding of it, we might almost imagine Mr. Campbell meant to suppress the original poem. We should only take the friendly liberty to say, that this, if so chimerical an idea ever entered his mind, is out of his power; to write *such* a piece was more than any man living but himself could have done; to obliterate it is now impossible, and for the presumption of such a thought, he would almost deserve to be forgotten as the author of the finest *contemplative* ode in the English language.

Art. VI. *Report of the Committee and Directors of the African Institution.*  
(Concluded from p. 652.)

THE Second, Third, and Fourth Reports, with their Appendixes, afford a brief, clear history of the proceedings

† Ancient fortification.

of the Institution, during the years ending in March 1808, 1809, and 1810. They shew to what points and through what medium its inquiries have been directed; what guiding suggestions were made to it; how its views gradually attained the distinctness requisite as a ground of practical experiments; the circumstances attending those experiments, and contributing both to modify the form, and ascertain the value, of the results: the resources progressively offering themselves to the possession, or unfolding themselves to the hopes, of the Institution; and some most important services rendered to justice and humanity on the wide scale, yet strictly in the line of the Society's project, by detecting, and, in one instance, bringing partially to punishment, that villanous management, by which English subjects in English ships have been, and are at this hour, carrying on the Slave-Trade to a great extent, in defiance of the Abolition Act.

The first care of the committee, was to open a correspondence with such persons in Africa, as were likely to be useful in promoting the Society's views. A principal object in this correspondence was, of course, to gain all the information which these residents in Africa might, previously to being prompted by a set of questions in detail, have been prepared to afford, and also to obtain distinct answers to a very long string of such questions, together with any general opinions which a local acquaintance with Africa might have led those gentlemen to adopt. It may be presumed that almost the whole of the questions in detail are comprehended in the set of 'queries, drawn up for the purpose of guiding the inquiries of African travellers,' which is printed in the fourth Report, and extends to the number of 114; a paper excellently fitted to excite an observer to the utmost use of his faculties, to suggest how many things there are to be known in any country, and to convict nine out of ten travellers that come forth in sumptuous publications, of incompetence to the duties of their vocation. Indeed, the entire state of any country is a thing so wonderfully complex, that there are many minute and some important particulars which the most intelligent and sharp-looking traveller fails to notice. This becomes strikingly evident when any country is made the intended scene of some practical enterprise; for then, as in the present instance, notwithstanding the knowledge that has been previously furnished by a variety of sensible persons, who have surveyed and described the field of projected operations, it is found impracticable or unsafe even to begin those operations, without first instituting, for the immediate purpose, many inquiries, and some of them relative to mat-



ters which would have been supposed to have fallen the most obviously within the cognizance of former examiners.

The Governor of Sierra Leone, Mr. Ludlam, was naturally the person from whose previous knowledge and new investigations they expected the most assistance. They endeavoured to gain the utmost advantage of his residence on the coast, by requesting the results of the most inquisitive attention he should be able to give to the degree of efficacy or failure in the operation of the abolition law; to the best mode of attempting to lead the native chiefs into some right understanding of the interests of their country, as requiring, at the cessation of the slave trade, a totally new system of internal policy: to the means of cultivating their friendship, and conciliating them one to another: and to the most effectual plan for making the Sierra Leone colony an example and an useful agent of African civilization. He was also requested to consider the best means of setting on foot journies of discovery, and 'to furnish the committee with all the information in his power, respecting the natural productions of Africa, its agricultural and commercial faculties, and the moral, intellectual, and political condition of its inhabitants.'

'The Committee, at the same time, empowered Mr. Ludlam to erect a school at Sierra Leone, under the patronage and at the expence of the institution, the object of which should be not merely to teach reading and writing, but to combine with these elementary branches of knowledge, instruction in agriculture, and other useful arts. It was suggested, that to the school should be annexed a small farm, which might be cultivated, either wholly or in part, by the labour of the scholars; and where they might be taught to raise, and prepare for market, articles of exportable produce, as well as to rear cattle and cultivate provisions. The state of the Society's funds obliged the Committee to direct, that this seminary should be begun on a small scale (though they wished it to be formed on a plan which should admit of its indefinite extension); and that, until their funds would allow of its enlargement, care should be taken that the youths, selected for education, should be of such a rank as would give them influence over their countrymen in after life.

'The Committee were encouraged to appropriate to this object a large proportion of their present funds, by the information received from Sierra Leone, that several of the African youths, who had been educated in England by the Sierra Leone Company, were filling offices of trust in the Colony, with credit to themselves and satisfaction to their employers.' (Second Report, p. 4.)

The Committee resolved to attempt imparting to Africa the benefits of 'Dr. Bell's System of Education,' (meaning, it is presumed, the system of Dr. Bell and Mr. Lancaster) by means of instructing in that method two African youths who were expected soon to leave England.

Soon after the Second Report was made, the Board of Directors, (into which the previous organ and denomination of 'the Committee' then became transformed), determined on the expediency of immediately adopting means to promote the study of the native languages of Africa, by the Europeans and others resident at Sierra Leone.

In this Second Report, the Committee, in illustration of the practicability of their grand expedient, the creation of an extensive traffic in African produce, made an ample enumeration of articles which Africa could furnish, to an indefinite extent, for exportation to Europe, if the natives could be made to feel a sufficient inducement, and be assisted with the requisite instruction, to cultivate and prepare them. Most of these productions are already found in the country, and the rest of the list could easily be brought to flourish there. Cotton is the one on which the Committee dwelt the most pointedly, as an article of great and almost immediate promise. They stated it to be already cultivated, rather extensively, on the African coast, though of a species inferior to what is required in the European market. The first opportunity was therefore to be seized for introducing a finer species of the plant into that richly capable soil; and they had the pleasure of reporting, that through the active good offices of Messrs. Hardcastle and Reyner they had been put in possession, much sooner than they had any reason to expect, of a large quantity of excellent cotton seed, part of which, put up in small packages, so as to admit of its easy distribution, was already on its way to Africa, and the remainder waiting the first conveyance. Rice, coffee and indigo, were among the other articles proposed to be made the first objects of encouragement in the new scheme of African cultivation. And as one practical movement in aid of that cultivation, the expedient was suggested (subject to the very limited condition of the Society's funds), of engaging in America or the West Indies respectable and well qualified Africans, or descendants of Africans, to become the instructors of the natives and colonists of the coast in the culture and preparation of these and other tropical productions. The Committee suggested also the probable utility of offering medals or other honorary rewards, to the most successful efforts in either the cultivation or the trade. This suggestion was followed up by the Board of Directors in an offered premium of fifty guineas, in plate or money, to the first importer into England of a given quantity, in a specified state, of cotton, rice, indigo, or coffee, the produce of Africa; or should plant, within the colony of Sierra Leone, before the first of January, 1810, the greatest number of acres, not less than ten, with coffee



plants. The objection expected to be heard to the importation of so much cotton as Africa can be made to produce beyond its own consumption,—that it will injure the interests of our colonies in which cotton is cultivated, receives an incomparably better answer, than that our benevolence for an oppressed race should make us willing to promote their welfare, even at the expence of some slight sacrifices in other quarters; namely, ‘ that in proportion as the natives of Africa supply us with the raw material, they will be capable of paying for a larger quantity of the manufactured article.’

The other articles by means of which the Institution hopes to bring the Africans at last into an advantageous commerce with Europeans, even though they have none of their relatives or neighbours to sell, are such as the following: gold, ivory, bees wax, dye-woods, many kinds of timber, potash, palm oil, sugar, maleguetta pepper, spices, castor oil, arrow root, tapioca, sago, tobacco, hides, sponge, opium, cochineal, and silk. It may, however, be reasonably expected to be a very considerable time, before British captains and crews will be able to reconcile themselves to receive, with any tolerable temper, such articles as these for their lading, instead of those troops of distracted or sullen victims, they have been accustomed to cram and fetter down to suffocation and death in their vessels. There is hardly any luxury on earth which a little habit renders so delightful and indispensable as cruelty. The Africans themselves also have tasted of it so deeply, that it may take a long course of years to clear their imaginations of the haunting tempting ideas which suggest to them, when they see a thicket, what an opportune place it would be to lurk in to spring on their prey; when they see a small village, what a rich midnight capture it would afford; when they see a gay vigorous group, in the activity of labour or sport, what a triumph it would be to quench in a moment their vivacity, to overpower their struggles, to manacle their limbs, and to carry them down to the mart, thinking the while how much of the means of inebriation may be purchased with one, how many trinkets with another, and how many useful implements with a third. It is obvious, too, that a considerable time must have elapsed before the chiefs will be all perfectly convinced there is absolutely to be an end of the traffic in the persons of their subjects and their enemies; and also that, supposing this conviction universally and immediately complete, a considerable interval is likely to be consumed in confusion and imbecility between the forced cessation of a long accustomed mode of action, and the effectual adoption of a quite different one, among a people who have no enlightened speculative principles to

guide them in the transition. Minds possessed of such principles, when an accustomed channel has been closed, can, by the application of them even to the most untried things, quickly ascertain the next most advantageous or most practicable course; but ignorant minds and nations come very slowly to find it out, through a long confusion of irregular and accidental movements, and waste, though often costly, experiments. It is the difference between a *scientific* practitioner in the mechanical or other arts, and a mere handicraftsman. The former being possessed of general *principles* of art, if debarred from a particular department in which he has practised, will not be long in deciding what other practical branch he may most safely venture to attempt under the mere guidance of those principles, which are a medium through which he understands whatever is most essential in many branches. The latter, having worked merely by habit and pattern, is condemned, when thrown out of his particular employment, to look round despondingly on all others as things quite unknown to him, and on which he is to make a number of awkward, and some perhaps mischievous trials, in order to find in which of them he may hope to get his hand in, and that too solely by means of practice.—From such a view of the state of African understanding, the Society will prosecute, with peculiar earnestness that part of their design, which aims at imparting instruction relative to the elementary principles of national interest.

To the question, ‘If Africa has such vast capabilities, what is the cause that they have remained so long undeveloped?’ the Committee have one constant reply—the Slave Trade: and in the Second Report a very striking description is given, in the words of governor Ludlam, of some of the methods of obtaining slaves, of the intense and almost furious eagerness with which these methods had been plied for some time past, in the expectation of a speedy abolition of the trade, and of the consequent desolation of the country. It is the picture of a region hunted, throughout all its tracts, with hell-hounds. And meanwhile a Christian legislature was debating and procrastinating; giving pledges of acts to meet, in this or the other *future* year, the present, instant claims of justice; affecting to threaten, and winking permission; as if to give the fiends just the proper stimulus, and just the requisite space of time, to devour the whole of their desired prey, and leave an absolute desert for that legislature at length to denominate, in its abolition decree,—‘peace.’ This is literal truth; for so eager and horrible, according to Mr. Ludlam’s account, were the zeal and competition excited by these threatenings and procrastinations, that large tracts of fertile country possessed,



but ten years before, of a considerable population, were at the time he wrote, become a perfect wilderness; insomuch that he says, "I speak within compass when I say that some thousands of square miles are now without an inhabitant." It would have been a pity, however, if one thought of all this had been suffered to disturb, in England, the country-seat-festivity, the pointer-training, and the partridge-shooting.

The Society was very properly warned by its Committee not to expect, in a scene of such exhaustion and death, any considerable immediate effects from its benevolent interference: and at the same time animated to double exertion in the confidence of seeing that desolation change by degrees into life, activity, and improvement, under the visitation of English benevolence, combined with that security to person and property which may be expected to follow, on the coast, the final extinction of the Slave Trade.

'But how, it will be asked, is that security, which is the parent of industry, and of all those blessings which attend industry, to be attained?' The Committee profess, in the Second Report, to have received valuable suggestions relative to this subject, but not to be yet fully prepared for its discussion. One point, however, they observe, is of primary importance, that is, to try to induce the other nations of the world to follow our example in relinquishing the Slave-Trade. And one of these nations is adverted to in these terms:

'At present, indeed, the Portuguese settled at Brazil are the only persons at liberty to carry on this trade. Whether they can be prevailed upon to abandon it, and whether any measures can be taken to prevent British capital from swelling the negro population, and enlarging the cultivation, of South America, at the expence of the protracted misery of the African continent, and the eventual ruin of our own Colonies, are questions which the Committee will not now discuss. It may, however, be possible to induce the government of Brazil, if not wholly to abandon the slave trade, yet to confine it within certain limits, by forbidding the supply of any Colony belonging to a foreign nation, &c. &c.

It is not perfectly clear to the reader how he ought to understand this doubtful competency of English power; whether it is the African Institution, or the English government, (several of the chief officers of which, by the way, were among the Vice-Presidents of the Institution) that *might perhaps* be able to prevail on the Brazil government,—and yet might not.

The Committee had the pleasure of stating in the Second Report, that government had adopted several well judged

measures for giving full effect to the abolition act.—They concluded it by an earnest appeal to the public liberality in behalf of the funds of the Institution, which were not become so ample as their extensive and benevolent design might have seemed to claim, a circumstance they attributed to its not being sufficiently known that money would be immediately necessary to their projects. It could not be doubted that the respectable list of subscribers given at the end of the Report would be much enlarged in another year.

The Third Report gave a concise and pleasing detail of operations; and must have afforded the society that kind of pleasure which is felt in seeing a complex machine, of great expectation, beginning to work, and promising to work well. Several African youths, carefully trained during a number of years in England to several useful attainments, had been sent to Sierra Leone. An enlarged provision had been made there for the instruction of the sons of the chiefs, and for promoting the study, by Europeans, of the Arabic and Soosoo languages. More than fifteen tons of the best cotton seed had been transmitted; and it was heard that some of the first that had been sown was coming up. Printed instructions for its culture and management had been sent. A sample of hemp had been received, which, it was expected, would prove little inferior to the Russian, and would not cost more than one fourth of the price. Experiments were beginning to be made on the culture of the mulberry-tree, Peruvian bark, tea, and tobacco. The offered premium had been awarded for the importation of cotton. Representations had been made to government respecting the duties on imports from Africa, which were so high on several articles as to amount nearly or quite to a prohibition. The direct trade between this country and Africa had been ascertained to have considerably increased since the cessation of the slave trade. 'Circumstances had come to the knowledge of the directors which left them no room to doubt that means were at that moment employed, by persons formerly engaged in the slave trade, for eluding the salutary provisions of the Abolition Act, and perpetuating the guilt and misery of that traffic'. They were earnestly intent on frustrating those means, but to explain publicly in what manner, would defeat the object. The same reserve was indispensable as to the measures which they avowed themselves to be pursuing to induce foreign nations to restrict or abandon their trade of slaves. 'They had much pleasure in stating that his Majesty's Ministers had shown themselves, on all occasions, fully disposed to promote, *as far as it had been in their power*, the purposes of the Institution.' Let-



ters from Sierra Leone, and one or two other points of the coast, had given the pleasing intelligence of fewer wars, and several palpable signs and promises of improvement, since the discontinuance of the slave trade. The Report terminates with a statement of expences, amounting from March 1807, to Jan. 1, 1809, to 1550l. 8s. 4d.; in every item of which expence the utmost attention had been paid to economy. Several facts mentioned clearly prove this laudable and indispensable care to have been maintained. The appendix contains several useful documents of a commercial nature, and several very interesting accounts of the manners of African nations.

A large share of the Fourth Report relates to the nefarious system of contriving means by which the slave trade has continued to be carried on, to a very great extent, in defiance of the English and American Abolition laws. The directors begin their Report under mortifying impressions.

‘They were sanguine in hoping that ere this time something effectual would have been done, to limit the range of this destructive traffic, which has hitherto impeded the success of every attempt to do good in Africa. But this expectation has not been realized. No foreign states have hitherto followed the example set them by the legislatures of Great Britain and the United States of America; while the flags of Spain and Sweden (which, till within the last two years, had scarcely ever visited the African coast) have of late been extensively employed in covering and protecting a trade in slaves, in which, it is believed, the subjects of these countries have little or no direct interest.—Nor is this all. It has been discovered, that in defiance of all the penalties imposed by act of parliament, vessels under foreign flags have been fitted out in the ports of Liverpool and London, for the purpose of carrying slaves from the coast of Africa to the Spanish and Portuguese settlements in America; and that several adventures of this description have actually been completed.

‘The persons, however, who are by far the most deeply engaged in this nefarious traffic, appear to be citizens of the United States of America. These shelter themselves from the penal consequences of their criminal conduct by means of a nominal sale, both of ship and cargo, at some Spanish or Swedish port—the Havannah, for example, or the island of St. Bartholomew). They are thus put in a capacity to use the flags of these states; and so disguised, have carried on their slave trading speculations, during the last year, to an enormous amount.’

As means of hostility against this suddenly-risen but already gigantic form of evil, the directors have made the necessary representations from time to time to the government; and taken measures to have the officers of the navy instructed in the full extent of the Abolition laws. Their vigilant attention directed to the English ports has satisfied them that many slave trading voyages have originated there; and has

at length obtained the condemnation of one large ship, on the point of sailing from Gravesend on such a voyage; the owners not having thought it prudent to contest the cause. This event has thrown light on the nature of the disguises employed, has alarmed the whole body of slave traders, and has 'quickened the vigilance of the Custom-house officers, by affording substantial proof of the pecuniary advantages resulting from such seizures.'—No impression at all has been made on the court of Brazil, notwithstanding the broad hints which, it is to be presumed, have been given by our government, of the consequences of our not choosing to expend our sea and land forces in support of a state that deliberately counteracts our beneficent designs in favour of Africa.—Spain too, in the consciousness, as it should seem, of total independence on us, has refused to interdict the deceptive use of its flag. We can have little reason to complain of the same refusal given by Sweden, while we take it with meek submission from Spain and Brazil. With regard to the United States, whose ship owners are chief in the villany which the flags of these nations are obtained to protect, and whose government has not the means of enforcing its own commercial edicts, the directors earnestly hope for the return of such a state of amity between that country and this, as to admit of an agreement between them that each shall be allowed to enforce, by means of naval capture, the abolition laws of the other.

The Directors report the further measures, adopted within the past year, for promoting the cultivation of a variety of valuable indigenous and exotic plants and trees; and also the success of some former experiments. A trial had been made of the African hemp, mentioned in the preceding Report as a possible substitute for the Russian; than which it was found to be stronger by about one fifth. The consent of government had been obtained to a material alleviation of the heavy duties on imports from Africa. The result of all the information from the coast was, a confirmed conviction of its being eminently worth while to give every commercial facility to encourage the industry of a people, who, in proportion as the slave trade declines, are evincing dispositions most favourable to improvement. Important information respecting a district of the Gold Coast had been received, and an account of a journey undertaken with favourable appearances, by a Dr. Cowan, to examine the eastern coast of southern Africa. The Directors felt a pleasure which every intelligent individual in the nation has participated, in adverting to some information received concerning another traveller, Mungo Park, tending to revive a hope



that he is still alive, and may yet return to narrate a more adventurous enterprize than has ever been accomplished by the most daring of his contemporaries or predecessors.

The society's account gives the amount of their property, at the beginning of this year, at between three and four thousand pounds: on which it is observed, that

‘From this account it will appear, that the expenditure of the Institution, during the last year, has not been very large. The funds, it will also be perceived, are of slow growth; but the Directors have reason to hope, that as the nature of the Institution becomes more known, it will not fail to command the cordial and liberal support of all who have it at heart to promote the best interests of man.

‘They are happy in this opportunity of recording the obligations which the Institution is under to some unknown individual of the society of Friends, called Quakers, who lately presented a donation of five hundred guineas.’

The appendix contains an ample ‘Abstract of the Acts of Parliament for abolishing the slave trade, and of the Orders in Council founded on them,’ and several useful documents, especially a long and interesting account of that district of the Gold Coast called the Agoona Country, from Mr. Meredith, a resident there.\*

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Art. VII. *Strictures on Sandemanianism*, in twelve letters to a Friend. By Andrew Fuller. 8vo. pp. 244. price 3s. 6d. Burditt. 1810.

MR. Fuller has been long known, to religious persons, as a plain but a shrewd and judicious writer on different branches of theology. We are indebted to him for the most able defence of the evangelical doctrine that has appeared in modern times\*. Without dwelling on the arguments usually adduced in its support, he fixes on ground which its adversaries had been accustomed to regard as their exclusive property; and proves beyond a doubt, that the Socinian principles, as revived and improved by Priestley and his co-adjutors, are utterly inefficient for the purpose of reforming the profane and profligate, as well as for animating the piety and invigorating the virtue of the faithful. This is not an inference he deduces from the obvious character merely of modern Socinians. He does not

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\* It may not be amiss to suggest to such of our readers as shall wish to have these Reports, that they may not receive ‘a copy of the Laws and Regulations adopted for the government of the Institution,’ which ought to accompany the First Report unless they particularly mention it in their order, as it was not contained in either the first or the second copy that we procured of that Report.

† *The Calvinistic and Socinian Systems compared as to their moral tendency.*

misrepresent their conduct, or caricature their opinions, to gain credit to unfounded calumnies. He does not fail to avail himself, indeed, of their defects, acknowledged and bewailed by their most zealous advocates; but by a long induction of particulars, he makes it evident, that their want of devotional feeling and of enlarged and active benevolence, is not accidental and adventitious, but the natural result of their doctrines.

The present work, occasioned in some measure by a former publication, and addressed, we believe, to a neighbouring minister of the author's own persuasion, turns upon topics which may appear too minute and sectarian, as well as too subtle, to occupy much space in a journal devoted to the support of the main articles of Christian truth, and precluded from interfering with the subordinate disputes of true Christians. But though we must be excused, on this account, from entering into a detail of the particulars, we must beg leave to make a remark or two on the general features of the work; subjoining, at the same time, a very brief account of the genius of Sandemanianism, principally as it is exposed in these letters.

This book, we think, exhibits fewer of the author's defects, and a greater portion of his excellences, than any of his former publications. Less slovenly in the style and composition, it breathes a spirit of kindness and conciliation for which he has not always been remarkable: and it discovers his usual acuteness and discrimination, combined with more than his usual good sense. He is not, however, so luminous as on some other occasions; partly owing to the refinement and abstruseness of his distinctions, but chiefly to a defective arrangement of his materials, the parts of which are not so disposed as mutually to derive and reflect lustre.

The Sandemanians, perhaps, are a sect as little known to many of our readers, as the Nominalists and Realists of the middle ages. There is, however, a Sandemanian *spirit*, which persons of various religious denominations are liable to imbibe. It is highly necessary that this should be exposed and reprobated, to secure the simple from being deceived by what is specious, and led to embrace a cold and illiberal system instead of the kind and generous religion of Jesus Christ. This, we think, is done by our author with singular address.

There is no party of Christians so uncatholic and sectarian as the Sandemanians. Never admitting a doubt, it seems, of the correctness of those opinions by which they are distinguished from other Christians, they regard all who



differ from them, if not with hostility, at least with the greatest indifference. This striking feature of their character appears to originate in an unreasonable and partial view of the gospel, as for the most part a relief for the consciences of the guilty, and not principally as a collection of doctrines set in the clearest light, and of precepts attended with the most powerful motives, for the purpose of changing the heart, purifying the taste, and producing and bringing to perfection all the virtues of which human nature is susceptible. As just notions are of far greater importance, in their estimation, than well regulated affections and a correct deportment, they judge of a man's Christianity from his opinions rather than from his virtues; and discover a more ardent zeal in diffusing their own partial views of Christian truth, than in propagating the great principles of our religion, and producing an evangelical spirit. They are so solicitous to learn, that they forget to practice; and substitute a punctilious attention to the subordinate duties they owe to each other, for a complacency that delights in the whole family of Christ and a benevolence that embraces all mankind. Their notions on many points of Christian truth are minutely accurate; but, with these notions, is blended a variety of subtle errors, which form the character of their system, and would have eluded the observation of a writer of less discrimination than Mr. Fuller. We consider these letters as a proper antidote to the poison of the system, and recommend them to the perusal of all who may be disposed to admire, but have not actually embraced it.

We shall only add one extract, as a general confirmation of our remarks.

'It might be said, there need be no question about *how* we repent, or hope, or love, or pray: but *what* we repent of, what we hope for, what we love, and what we pray for. And true it is, that if we repent of sin as sin, hope for the things which the gospel promises, love the true character of God, and all that bears his image, and pray for those things which are according to his will, there will be nothing wanting as to the manner: but it does not follow that there is no difference as to the manner of these exercises in true christians and in merely nominal ones. Our being right as to the objects may be a *proof* of our being right as to the manner, as the needle's pointing to the magnet proves the correspondence of the nature of the one with that of the other: but as in this case we should not say, it is of no account whether the needle be made of steel or of some other substance, so that it points to the magnet, neither in the other should we consider the nature of spiritual exercises as a matter of no account but merely the objects on which they terminate.

'When we read concerning the duty of prayer, that "The Lord is high unto all that call upon him in truth;" and that "we know not what

to pray for *as we ought*," we infer that there is something in the nature of a good man's prayers which distinguishes them from others. But there is just the same reason for inferring that there is something in the nature of a good man's knowledge, which distinguishes it from that of others: for as he only that is assisted by the Holy Spirit prays *as he ought*, so he only that is taught of God knoweth any thing *as he ought to know*.

'The holy nature of living faith may be difficult, and even impossible to be ascertained but by its effects; as it is difficult, if not impossible, to distinguish some seeds from others, till they have each brought forth their respective fruits; but a difference there is notwithstanding. If there need be no enquiry as to the nature of faith, but merely concerning its objects, how was it that the Corinthians, who by their unworthy spirit and conduct had rendered their being Christ's disciples *indeed* a matter of doubt, should be told to *examine themselves* whether they were in the faith, and should be furnished with this criterion, that if they were true believers, and not reprobates, or such as would be disapproved as dross, "Jesus Christ was in them." On the principle here opposed, they should have examined not themselves, but merely their creed, or *what* they believed, in order to know whether they were in the faith.

'If the faith of devils would have issued in their salvation, provided they had been placed in circumstances of hope like us, it will follow that faith is not produced by the grace of the Holy Spirit, but merely by Divine Providence. No one, I presume, will ascribe the belief of devils to the Holy Spirit: whatever they believe must be owing to the situation in which they are placed, and the circumstances attending them. But if faith may be the mere effect of situation and circumstances in one case, why not in another? Sandemanians have often been charged with setting aside the work of the Spirit; and have often denied the charge: but whatever may be said of their other principles, their notion of the faith of devils must sap the foundation of that important doctrine. If this notion be true, all that is necessary is, that the party be placed under the influence of truth clearly stated and sufficiently impressive, and within the limits of the promise of salvation. All the change therefore which is necessary to eternal life may be wrought by only a proper adjustment of moral causes. Only place mankind in circumstances in which their minds shall be impressed with terror equal to that of the fallen angels, and let the promise of salvation to believers be continued as it is, and all would be saved. And with respect to the fallen angels themselves, only extend to them the promise of believers, and they are at once in a state of salvation. Such on this hypothesis would have been the happy condition of both men and devils: but the hope of mercy, and the sense of wrath, are both rendered abortive for want of being united. Providence places sinners on earth under the hope of salvation; but then they are not in circumstances sufficiently impressive, and so it comes to nothing. In hell the circumstances are sufficiently impressive, and they actually believe; but then there is no hope, and so again it comes to nothing!" pp. 73—76.



Art. VIII. *Letters from a late eminent Prelate to one of his Friends.*  
Svo. pp. 510. Price 10s. Cadell and Davies. 1809.

THIS is rather a dangerous book for a reviewer of the current year to meddle with. Two disadvantages in particular he must have to encounter. In the first place, these letters are no longer new. There is much more than many persons are apt to suppose, in the privilege of announcing a book; and it is really amusing to observe the extreme eagerness of some of the rival journalists to get the start of each other in this respect;—knowing as they do that curiosity will often carry a reader in tolerable temper through a very indifferent criticism, and doubly enhance the enjoyment afforded by a good one. Besides this, it is quite impossible for two persons of ordinary talents to write upon the same subject, without touching at least incidentally upon the same topics, and sometimes without touching upon them in a certain similarity of manner. There are some things which lie so obviously on the surface, that they can neither be overlooked nor avoided: they occur just as readily to the most careless observer as to the most profound; and he evidently stands the fairest chance to be thought original who can secure them first. Now in the critical chace of these letters we are not only a little in the rear, but absolutely distanced; and the long delay which has taken place in our notice of them (arising from circumstances we could neither foresee nor controul,) forbids us either to presume upon the curiosity of our readers, or to hope that any large portion of what we can say will come recommended with the attraction of novelty. A still more formidable disadvantage, however, is that the critiques which have already appeared in several of our most able journals, are in themselves so admirable, as to render any subsequent attempt extremely hazardous, if not to produce a sort of almost hopeless inertia. It is not that here and there a wide path has been pre-occupied, but every turn and winding has been thoroughly explored; not merely that a few of the most conspicuous and radical topics have been appropriated, but the whole subject has been traced to its most distant ramifications. Every thing, in short, or nearly every thing which the letters of Warburton would naturally suggest, whether in regard to the correspondence itself, or the character of the man, or the merit or demerit of his writings, has been so fully anticipated, and viewed with such distinctness of remark, as to leave comparatively very little for future discrimination. In this inconvenient predicament, nothing remains but to content ourselves with the scanty gleaning of an abundant harvest. A servile reference, indeed, to the labours of others, we altogether disclaim; but at the same time we are not ignorant how difficult

it is to divert the stream of thought from channels in which it has once been taught to flow; and are ready therefore to acknowledge, that we feel much more solicitude for the correctness of our remarks than for their novelty.

Independently of the celebrity of the writer, these letters are certainly interesting. They display great boldness of thought, and fertility of imagination. They contain many striking and judicious remarks, many amusing anecdotes of literary history, and many fine touches of character; and are seasoned with a certain proportion of wit, and a still more abundant quantity of satire. This praise however must be received with considerable deductions: for the wit is not always remarkable for delicacy, nor the satire for truth: and the character of the writer, though stamped in somewhat less harsh and forbidding lines, perhaps, than in some of his controversial writings, remains essentially unaltered. He is still seen frowning a stern defiance on every one who approaches in the garb of a competitor, and looking down with contemptuous arrogance upon the whole world:—always excepting a few select persons who were in some degree sensible of his transcendent merits, and who were, for that reason, not quite unworthy to co-exist with him. Before we proceed to a closer examination of the correspondence, it may just be proper to remark, that it opens in the year 1749, with a letter from Warburton, acknowledging the acceptance of a copy of Hurd's Edition of Horace; that it is continued, without the slightest interruption from coldness or distrust, or the smallest abatement of complimentary warmth, till the latter end of 1776; and that it is introduced by the following 'entry on a *blank* page in the first of five portfolios containing the original letters,' dated Jan. 18, 1793.

'These letters give so true a picture of the writer's character, and are, besides, so worthy of him in all respects (I mean, if the reader can forgive the playfulness of his wit in some instances, and the partiality of his friendship in many more), that, in honour of his memory, I would have them published after my death, and the profits arising from the sale of them, applied to the benefit of the Worcester Infirmary.

R. WORCESTER.'

Of Warburton's original manner of thinking, and peculiar talent of illustration, the instances in this volume are numerous. We shall take a few at hazard. A projected exposition of the book of Job draws forth the following sarcastic observations.

'Poor Job! It was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation upon him, and he has been executing *in effigie* ever since. He was first bound to the stake by a long catena of Greek Fathers; then tortured by Pineda; then stran-



gled by Caryl, and afterwards cut up by Wesley, and anatomized by Garnet. Pray don't reckon me amongst his hangmen. I only acted the tender part of his wife, and was for making short work with him. But he was ordained, I think, by a fate like that of Prometheus, to lie still upon his dunghill and have his brains sucked out by owls. One Hodges, a head of Oxford, now threatens us with a new *Auto da fe*.' pp. 29, 30.

It is curious to compare with this what he says on the same subject in the *Divine Legation* (Vol. II. p. 11.)

'Job's *life*, by means of the devil and his false friends, was an exercise of his patience; and his *history*, by means of criticism and his commentators, has since been an exercise of our's. I am far from thinking myself unconcerned in this mischief; for, by a foolish attempt to support his name and character, I have been the occasion of bringing whole bands of hostile critics upon him, who, like the *Sabeans* and *Chaldeans* of old, soon reduced him back to his dunghill. Some came armed in Latin, some in English, and some in the language of Billingsgate. Most of them were professedly written against me; but all in reality bear hardest against the good old patriarch,' &c.

The commentators of Shakespeare do not meet with much more mercy than those of Job,

'I have, indeed, as you say, raised a spirit without designing it. And while I thought I was only *conjecturing*, it seems I was *conjuring*. So that I had no sooner evoked the name of Shakespear from the rotten monument of his former editions, than a crew of strange devils, and more grotesque than any of those he laughs at in the old farces, came chattering, mewling, and grinning round about me.' p. 13.

In the same style of homely comparison he elsewhere speaks of the church.

'The church, like the ark of Noah, is worth saving, not for the sake of the unclean beasts and vermin that almost filled it, and probably made most noise and clamour in it, but for the little corner of rationality, that was as much distressed by the stink within as by the tempest without.

'The Rabbins make the giant Gog or Magog contemporary with Noah, and convinced by his preaching. So that he was disposed to take the benefit of the Ark. But here lay the distress; it by no means suited his dimensions. Therefore, as he could not enter in, he contented himself to ride upon it astride. And though you must suppose that, in that stormy weather, he was more than half boots over, he kept his seat, and dismounted safely, when the Ark landed on Mount Ararat. Image now to yourself this illustrious Cavalier mounted on his *hackney*: and see if it does not bring before you the Church, bestrid by some lumpish minister of state, who turns and winds it at his pleasure. The only difference is, that Gog believed the preacher of righteousness and religion,' pp. 114, 119.

It may be easily conceived that an imagination like this, hunting down every chance allusion that crossed its path, would on some occasions run wild: but it is to be lamented,

we think, that it should ever be suffered to wanton into levity, or degenerate into coarseness. We shall not, however, produce examples of what we condemn, but turn with much greater pleasure to a specimen of more sober thought.

‘ You see what man is, when never so little within the verge of matter and motion in a ferment. The affair of Lisbon has made men tremble, as well as the Continent shake, from one end of Europe to another; from Gibraltar to the Highlands of Scotland. To suppose these desolations the scourge of Heaven for human impieties, is a dreadful reflection; and yet to suppose ourselves in a forlorn and fatherless world, is ten times a more frightful consideration. In the first case, we may reasonably hope to avoid our destruction by the amendment of our manners; in the latter, we are kept incessantly alarmed by the blind rage of warring elements.

‘ The relation of the Captain of a Vessel, to the Admiralty, as Mr. Yorke told me the story, has something very striking in it. He lay off Lisbon on this fatal 1st of November, preparing to hoist sail for England. He looked towards the city in the morning, which gave the promise of a fine day, and saw that proud Metropolis rise above the waves, flourishing in wealth and plenty, and founded on a rock that promised a Poet's eternity, at least, to its grandeur. He looked an hour after, and saw the city involved in flames, and sinking in thunder. A sight more awful mortal eyes could not behold on this side the day of doom. And yet does not human pride make us miscalculate? A drunken beggar shall work as horrid a desolation with a kick of his foot against an ant-hill, as subterraneous air and fermented minerals to a populous city. And if we take in the universe of things rather with a philosophic than a religious eye, where is the difference in point of real importance between them?’ p. 203, 204.

In the *imprimatur* we have quoted, Dr. Hurd candidly solicits the reader's indulgence for what he calls Warburton's ‘ playfulness of wit, and partiality of friendship.’ The epithet playful, in this connection, instantly brings before us the rough gambolling of an arctic bear; and, in our humble opinion, the friendship soars, not unfrequently, into very extravagant compliment. Thus, referring to Hurd's dissertation on ‘ imitation in works of genius,’ he says, ‘ it is no wonder the thing is not at all understood, for it is deep, and’ consequently ‘ reserved for *you*—’ the aforesaid Dr. Hurd; who, not to be behindhand, assures his modest friend, that ‘ the completion of the Divine Legation is a debt owed to truth and to posterity.’ For ‘ who hereafter will be able to throw those lights upon religion which these preparatory volumes enable you to throw upon it. And would you’—it is pathetically added—‘ envy those lights to the ages to come, that are more and more likely to stand in need of them?’ To administer some little comfort under this distressing apprehension, the great enlightener of future ages rejoins, ‘ You are the only successor I could wish to have;



and if, for some secret reasons of Providence, these attempts be not defeated, I am sure if you live, you will effect what I attempted,—to make revelation understood, which we are ignorant of to a degree that will hereafter appear surprizing. And so these worthy dignitaries proceed, overwhelming each other with adulation, pitying the unparalleled stupidity of the age, and treating with unqualified contempt all those unhappy persons who had the bad fortune to entertain opinions at variance with their own. The age, it appears, is quite miserable, although still capable, perhaps, of being 'shamed by the pen of Dr. Hurd.' It is 'an age which will not allow a man to say the least good of himself, and will hardly bear to hear it from another,'—'an age of real darkness,' in which, whatever hopes may be entertained of the rising generation, the 'grown gentlemen must be left to their own devices:' in which Bishop Warburton is seriously 'afraid of outliving common sense as well as learning in his reverend brotherhood,' and in which Dr. Hurd, though he 'beats about for men of understanding,' can 'rarely meet with any thing but coxcombs.' Nor do individuals come off much better than the collective generation. The luckless wights who had presumed to stand in the way of the Divine Legation are 'poor creatures,' 'villains,' 'packs of wretches,' 'pert dunces,' and 'infamous scribblers.' Divines or infidels, no matter. Hume deserves 'advancement to no place but the pillory,' and the amiable minded Jortin is as 'base as he is mean,' and 'as vain as he is dirty.' One Johnson, who had the impudence to tamper with the plays of Shakespeare after the celebrated Bishop Warburton had given to the world a finished edition of them, and the still greater impudence to try the truth of some of that Bishop's extravagant conjectures, is thus pleasantly punished for his presumption.

'The remarks he makes in every page on my commentaries are full of insolence and malignant reflections, which, had they not in them as much folly as malignity, I should have had reason to be offended with. As it is, I think myself obliged to him, in thus setting before the publick so many of my notes, with his remarks upon them; for though I have no great opinion of that trifling part of the publick, which pretends to judge of this part of literature, in which boys and girls decide, yet I think nobody can be mistaken in this comparison; though I think their thoughts have never yet extended thus far as to reflect, that to discover the corruption in an author's text, and by a happy sagacity to restore it to sense, is no easy task: but when the discovery is made, then to cavil at the conjecture, to propose an equivalent, and defend nonsense, by producing out of the thick darkness it occasions, a weak and faint glimmering of sense (which has been the business of this Editor throughout) is the easiest, as well as dullest of all literary efforts.' pp. 367, 368.

This we think is almost as far as prejudice can go. 'No-

body mistaken in the comparison?" Why no; but it is a comparison which Warburton would have acted wisely not to provoke. Both these great men were alike chargeable, perhaps, with exercising a sort of literary despotism: but the authority of Johnson is more sufferable, because it seems to be inspired by the confidence of elementary and indisputable truth, and is arrayed in the charms of a dazzling, though somewhat meretricious eloquence. Warburton speaks with the imperiousness of a man, whose superiority depends not so much upon inborn dignity, as upon the implicit homage of those who surround him. He looks at remote objects through a doubtful and uncertain light, and yet rises in his demands of deference in proportion to the greatness of the distance, and the indistinctness of the medium. If Johnson was not equal in variety and extent of learning, yet in rectitude of judgement and real power of thinking he was beyond all controversy superior. His survey of things was taken from a far loftier eminence; and his decisions, although, like Warburton's, too frequently biassed by personal prejudices and predilections, were in general incomparably more deliberate and discriminating. Warburton's learning, taken in connection at least with his hasty and incautious temper, only served on many occasions to lead him ingeniously wrong. Like a facility of versification to an unfastidious poet, it was more an evil than an advantage. Accustomed to contemplate rather what others had thought, than to investigate abstract truth, his fertile memory was always prepared to supply allusions and parallels without number; and thus enabled him, on any disputed point of antiquity, to give a colour of plausibility to reveries no matter how wild and paradoxical. He displayed admirable ingenuity, indeed, in connecting the successive links of an argumentative discussion; but seldom looked to the security of the place from whence the whole chain was suspended. Thus, a very small part of the *Divine Legation*, comparatively, is devoted to establish the fundamental proposition,—that Moses did not include, in his plan of legislation, the sanction of a future state. The fact is almost assumed; and the great momentum of intellectual force is kept in reserve to account for it. It is just the same with the subordinate or rather insubordinate disquisitions of that elaborate work. The adventure of *Æneas* to the shades, for example, is maintained to represent a real initiation into the Eleusinian mysteries, because the *Æneid* was 'a system of politics;' and *Æneas*, being consequently a lawgiver, must do as other lawgivers had done before him. Now this proposition is not certainly self evident. Yet it is no sooner stated, than the learned author proceeds immediately to ransack his erudition for dubious and recondite analogies;—such as that the venerable Sybil corresponds to the Hiero-



phant or 'shewman, of the mysteries;' that the 'aureus et foliis et lento vimine ramus,' answers to the wreaths of myrtle worn by the initiated; that the sop thrown to Cerberus conveys an allusion to the medicated drugs with which the aspirants were drenched, in order to stimulate them to a confession of their crimes, &c. &c. It is not thought necessary to explain satisfactorily why Æneas, who, according to this most poetical hypothesis, may be styled chief justice of the Trojans, should so often be found voyaging and breaking the peace, and not once exerting himself in his capacity of lawgiver; or how Virgil should have incorporated in his political performance the awful secrets of the mysteries, at the certainty of rendering himself infamous in the eyes of his countrymen. In short, it is always in the vital parts of his argument that Bishop Warburton is most vulnerable; and who can wonder that his name should already be remembered, rather as a lesson against the abuse of learning, than as an example of its successful application.—But we must return to the letters.

In justice it ought to be observed, that the specimens of criticism we have already quoted are among the worst in the volume. It is but right, therefore, to produce some of a contrary description. The following remarks on Pope's imitations of Horace are thrown off in his best manner.

'Mr. Pope, you know, uses the Roman poet for little more than his canvas. And, if the old design or colouring chance to suit his purpose, it is well; if not, he employs his own, without ceremony or scruple. Hence it is, that he is so frequently serious where Horace is in jest, and gay, where the other is disgusted. Had it been his purpose to paraphrase an ancient satyrist, he had hardly made choice of Horace; with whom, as a poet, he held little in common, besides his comprehensive knowledge of life and manners, and a *curious felicity* of expression, which consists in using the simplest language with dignity, and the most adorned, with ease. But his harmony and strength of numbers, his force and splendour of colouring, his gravity and sublime of sentiment, are of another school. If you ask then why he took any body to imitate, I will tell you; these imitations being of the nature of parodies they add a borrowed grace and vigour to his original wit.' pp. 4, 5.

There is great truth and discernment in his estimate of the merits of Tillotson.

'As a preacher, I suppose his established fame is chiefly owing to his being the first City-divine who talked rationally and wrote purely. I think the sermons published in his life-time are fine moral discourses. They bear indeed the character of their author, simple, elegant, candid, clear, and rational. No orator in the Greek and Roman sense of the word, like Taylor: nor a discourser in their sense, like Barrow; free from their irregularities, but not able to reach their heights. On which account I prefer them infinitely to him. You cannot sleep with Taylor; you cannot forbear thinking with Barrow. But you may be much at your ease in the midst of a long lecture from Tillotson; clear, and

rational, and equable as he is. Perhaps the last quality may account for it.' pp. 127, 128.

We meet with many excellent observations on the parliamentary historians. The character of Clarendon, in particular, is drawn in a very masterly manner: but this our limits forbid us to quote, as well as some of the sarcastic sketches of Hume, Rousseau, and Voltaire. We must, however, make room for the following ingenious and lively criticism on Butler.

'As to these *Remains* of Butler, they are certainly his: but they would not strike the publick, if that publick was honest. But the publick is a malicious monster, which cares not what it affords to dead merit, so it can but depress the living. There was something singular in this same Butler. Besides an infinite deal of wit, he had great sense and penetration, both in the sciences and the world. Yet with all this, he could never plan a work, nor tell a story well. The first appears from his *Hudibras*, the other from his *Elephant in the Moon*. He evidently appears to have been dissatisfied with it, by turning it into *long* verse: from whence, you perceive, he thought the fault lay in the doggerel verse, but that was his *forte*; the fault lay in the *manner of telling*. Not but he might have another reason for trying his talents at heroic verse—emulation. Dryden had burst out in a surprising manner; and in such a case, the poetic world (as we have seen by a later instance) is always full of imitators. But Butler's heroics are poor stuff; indeed only doggerel, made languid by heavy expletives. This attempt in the change of his measure was the sillier, not only as he had acquired a mastery in the short measure, but as that measure, somehow or other, suits best with his sort of wit. His characters are full of cold puerilities, though intermixed with abundance of wit, and with a great deal of good sense. He is sometimes wonderfully fine both in his sentiment and expression; as where he defines the proud man to be a *fool in fermentation*; and where, speaking of the Antiquary, he says, *he has a great veneration for words that are stricken in years, and are grown so aged that they have out-lived their employments*. But the greatest fault in these characters is, that they are a bad and false species of composition. As for his editor, he is always in the wrong where there was a possibility of his mistaking. Notwithstanding this, I could wish this fellow would give us a new edition of *Hudibras*, for the reason he mentions.' pp. 287, 288.

Warburton has been accused in terms much too unqualified, of being habitually insensible to the softer feelings of our nature. In various parts of these letters, he manifests a benevolence and placidity truly engaging. He thus writes to Dr. Hurd, at different times, when in affliction for the death of his parents.

'I ought rather to rejoice with all who loved that good man lately released, than to condole with them. Can there be a greater consolation to all his friends than that he was snatched from human miseries to the reward of his labours? You I am sure must rejoice, amidst all the tender-



ness of filial piety and the softenings of natural affection; the gentle melancholy, that the incessant memory of so indulgent a parent and so excellent a man will make habitual, will be always heightened with the sense of his present happiness; where, perhaps, one of his pleasures is his ministering-care over those which are dearest to him in life. I dare say this will be your case, because the same circumstances have made it mine.' pp. 202, 203.

'I rejoice when I find a similarity of our fortunes, in the gentler parts of humanity.—My mother, somewhat less indebted to years, though not to the infirmities of them, at length fell asleep, and departed, in all the tranquility and ease that your mother did. The last leave she took of all human concerns, as she winged her way into the bosom of our common God and Father, was an anxious enquiry concerning my welfare: which, being assured of, she immediately closed her eyes for ever.—But I must turn mine from this tender subject, which will give us both relief.' pp. 473, 4.

There is something, too, very sweet and soothing in such occasional reflections as the following.

'I think you have oft heard me say, that my delicious season is the Autumn, the season which gives most life and vigour to my mental faculties. The light mists, or, as Milton calls them, the *steams*, that rise from the fields in one of these mornings, give the same *relief* to the views, that the blue of the plum (to take my ideas from the season) gives to the appetite. But I now enjoy little of this pleasure, compared to what I formerly had in an Autumn-morning, when I used with a book in my hand, to traverse the delightful lawns and hedge-rows round about the town of Newark, the *unthinking* place of my nativity.'—p. 437.

The part which the Bishop of Worcester takes in this correspondence is not very considerable. He is, after his usual manner, sensible and correct, though seldom very striking or very original. His letters, too, are rather constrained and artificial; sometimes indeed servile; and he is too fond of encouraging his patron's propensity to vindictive satire. Where, however, there is no literary animosity to be gratified he manifests great sweetness and amenity of temper; and appears to have fulfilled the relative duties of life with no common fidelity. Nothing, indeed, can be more simple and touching than the evidences he so frequently affords of filial tenderness and affection. The ensuing little piece of family history cannot, we are persuaded, be read without interest.

'I believe I never told you how happy I am in an excellent father and mother, very plain people you may be sure, for they are farmers, but of a turn of mind that might have honoured any rank and any education. With very tolerable, but in no degree affluent circumstances, their generosity was such, they never regarded any expence that was in their power, and almost out of it, in whatever concerned the welfare of their children. We are three brothers of us. The eldest settled very re-

putably in their own way, and the youngest in the Birmingham trade. For myself, a *poor scholar*, as you know, I am almost ashamed to own to you how solicitous they always were to furnish me with all the opportunities of the best and most liberal education. My case in so many particulars resembles that which the Roman poet describes as his own, that with Pope's wit I could apply almost every circumstance of it. And if ever I were to wish in earnest to be a poet, it would be for the sake of doing justice to so uncommon a virtue. I should be a wretch if I did not conclude, as he does,

—si Natura juberet

A certis annis ævum remeare peractum

Atque alios legere ad fastum quoscunque parentes,

Optaret sibi quisque : meis contentus, onustos

Fascibus et sellis nolim mihi sumere : demens

Judicio vulgi, sanus fortasse tuo. —

‘ In a word when they had fixed us in such a rank of life as they designed, and believed should satisfy us, they very wisely left the business of the world to such as wanted it more, or liked it better. They considered what age and declining health seemed to demand of them, reserving to themselves only such a support as their few and little wants made them think sufficient. I should beg pardon for troubling you with this humble history ; but the subjects of it are so much and so tenderly in my thoughts at present, that if I writ at all, I could hardly help writing about them.’  
pp 161, 2.

We must conclude our quotations, with the account which he gives of the manner in which he was induced to seek the acquaintance of Warburton.

‘ For the first years of my residence in the University, when I was labouring through the usual courses of Logic, Mathematics, and Philosophy, I heard little of your name and writings : and the little I did hear, was not likely to encourage a young man, that was under direction, to enquire further after either. In the mean time, I grew up into the use of a little common sense ; my commerce with the people of the place was enlarged. Still the clamours increased against you, and the appearance of your second volume opened many mouths. I was then Batchelor of Arts ; and, having no immediate business on my hands, I was led, by a spirit of perverseness, to see what there was in these decried volumes, that had given such offence.

‘ To say the truth, there had been so much apparent bigotry and insolence in the invectives I had heard, though echoed, as was said, from men of note amongst us, that I wished, perhaps out of pure spite, to find them ill-founded. And I doubt I was half determined in your favour before I knew any thing of the merits of the case.

‘ The effect of all this was, that I took the Divine Legation down with me into the country, where I was going to spend the summer of, I think, 1741, with my friends. I there read the three volumes at my leisure, and with the impression I shall never forget. I returned to College the winter following, not so properly your convert, as all over spleen and prejudice against your defamers. From that time, I think, I am to date my friendship with you. There was something in your



mind, still more than in the matter of your book, that struck me. In a word, I grew a constant reader of you. I enquired after your other works. I got the *Alliance* into my hands, and met with the *Essay on Portents and Prodigies*, which last I liked the better, and still like it, because I understood it was most abused by those who owed you no good will. Things were in this train when the *Comment on Pope* appeared. That *Comment*, and the connection I chanced then to have with Sir Edward Littleton, made me a poor critic: and in that condition you found me. I became, on the sudden, your acquaintance; and am now happy in being your friend. You have here a slight sketch of my history; at least, of the only part of it which will ever deserve notice." pp. 214—216.

On the whole, although we do not apprehend that the letters of Warburton here published are likely to do all that honour to his memory which Bishop Hurd seems disposed to conjecture, we are persuaded they will tend to place his character in somewhat a fairer light. They do great credit to the force and aptitude of his understanding, and manifest, we think, a more friendly and affectionate temper than he has usually been supposed to possess. It is needless to say any thing more on the intemperate sallies of spleen and vanity which occasionally disgrace them; and for any reflections which might arise from the *secular* cast of the correspondence, we must content ourselves with referring to those already expressed in our review of the *Letters of Bishop Nicolson*\*.

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Art. IX. *Strictures on two Critiques in the Edinburgh Review on the Subjects of Methodism and Missions*; with Remarks on the Influence of Reviews in general on Morals and Happiness. In three Letters to a Friend. By John Styles. 8vo. pp. 156. price 3s. 6d. Williams and Co. 1808.

[T is chiefly as a mark of respect for Mr. Styles's zeal in the cause of religion, that we notice this pamphlet after it has been upwards of a year before the world. At so late a period, it is scarcely possible that any remark of ours can render the smallest service either to the advocate or the cause. The trivial hindrances which prevented our recommending his pamphlet in due time, would not, however, have been allowed to operate, had we thought it very necessary to interfere. On the contrary, he found a most efficient though unintentional patron, in the journal he undertook to answer. The very notice of his performance, which that supercilious work was reduced to the necessity of taking, while it passed over the attacks of other pamphleteers in total silence, was of itself such an extraordinary compliment as could not fail to give him notoriety and importance. And when the kind of notice, when the mode of defence was observed—when

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\* Vol. VI. pp. 61, 62.

temperate reasoning was parried by ridicule, misrepresentation, and falsehood,—its warmest admirers (as we have had the means of knowing) were compelled to acknowledge its defeat. It was well known the doughty phalanx would not stoop to throw mud, till they were disarmed of more formidable weapons and driven from firmer ground. It is pretty well known all over England, what sort of people the bulk of the dissenters, methodists, and evangelical churchmen are: and it was evident that no man would hazard his character for common sense by calling them collectively ‘nasty and numerous vermin’ or ‘consecrated cobblers,’ if he had any other resource than invective. Indeed it was doubted whether the mere necessity of the case would have urged any writer to such extremities, who was not enraged to desperation, and rendered absolutely blind and mad with the rancour of mortified vanity and defeated malice. Among unprejudiced and reflecting men, we are persuaded the critique has been as useful as the pamphlet: and we congratulate Mr. S., not only on having boldly and successfully attacked the vilifiers of Christian zeal, but on drawing forth such a despicable defence as amounts to a virtual acknowledgement of their guilt. The only thing which could give him the least uneasiness, in reading this wretched lampoon, must have been his unfortunate mistake of the word ‘*kime*,’ (a misprint of the word *knife* in the critique on Missions) for an instrument in use among the Hindoos. He has doubtless consoled himself under the laugh, by reflecting, that his ignorance and heedlessness in adopting the term from the Review (which had not it corrected in the *errata*) was at any rate no greater than that of the editor in suffering it to be printed: and in future, we presume, he will not rely too implicitly upon the correctness of every thing he meets with in the work.

We are not called upon now to describe the contents or discuss the merits of this production. It exposes, very sufficiently, the irreligious spirit and artful calumnies of the Reviewer; satisfactorily refutes several of his sophistical reasonings; and offers a shrewd explanation of his motives, from certain circumstances of *secret history* which the author appears to regard as authentic. If there is any truth in the explanation, we are not surprised that the Reviewer should grow outrageous, and lose all sense of decency in the vehemence of his revenge. There is no part of the pamphlet, however, more striking, than those in which this journal is convicted of two most glaring inconsistencies,—we might rather say flat contradictions. When the reviewers would discourage missions to Africa, they remonstrate against the absurdity of ‘preaching the most abstruse mysteries of our



*holy religion*' [so they call it!] 'to savages who scarcely can count ten; and inculcating a care of their immortal souls to miserable creatures, who, with all their labours, can scarcely find subsistence for their bodies. The order of providence,' they add, 'clearly recommends that those children of penury should first get into easier circumstances, and then be made converts to religious tenets.' Now this, perhaps, would be our own opinion, if experience had not proved over and over again, as well in Africa as in Greenland and the West Indies, that 'preaching these abstruse mysteries' was a very concise and compendious way of putting the savages 'into easier circumstances.' But, at any rate, there could be no doubt of obtaining the Reviewers' concurrence, in promoting missions to a *civilized* people. Alas! the tables are turned directly: they say we must not preach even to the Hindoos; and they have a reason for *this* too. 'The greatest zeal,' they tell us, 'should plainly be directed to the most desperate misery and ignorance. Now, in comparison to many other nations who are equally ignorant of the truths of Christianity, the Hindoos are a civilized and moral people!' When a missionary would instruct the savage, they drive him away to the civilized: when he gets to the civilized, they drive him away to the savage: any thing, in short, so they can but drive him away.—In exactly the same strain, the Baptist Missionaries are, in one place, branded as such 'extravagant and pernicious' fanatics, that their absence from their own country is a public benefit; 'they are benefiting us more by their *absence*, than the Hindoos by their advice.' Yet the same reviewer, the very same clerical reviewer, is actually found to say of these very same men, that their *presence* in our own country would be more useful than it can be in India! 'We have *no hesitation*'—no? what *no* hesitation?—'We have no hesitation in saying, that there is scarcely a parish in England or Ireland, in which the zeal and activity of any one of these Indian apostles would not have *done more good*—repressed more immorality—and awakened more devotion—than can be expected from their joint efforts in the populous regions of Asia!' Such is the pious logic of our clergyman, when he writes in a review! Such is the consistency of irreligion! We are indebted to Mr. Styles for detecting the cloven foot even under a gown and cassock.

There are several things in this pamphlet, however, which we do not approve. He has not succeeded any better than might have been expected, in clearing up the doctrine of particular providence. His reflections on the doctrine of regeneration in baptism, whatever may be their justness, border too much upon levity; and his estimate of the

usefulness of that description of the clergy, who are favourites with the pious reviewer, is in our opinion not quite fair. But on the whole, we think, the performance reflects credit both on his talents and his principles. One extract, on the vague application of a well known term of reproach, is all we can admit.

‘ In the *Senate*, Methodism is another term for the benevolent disposition which would abolish slavery. Mr. Wilberforce and his coadjutors are stigmatized as a set of Methodists, who dare to believe that all human beings have human rights: and that it is a crime to make those slaves, whom God has created men. In the *Church*, Methodism signifies an honest and conscientious subscription to doctrinal articles, in the sense in which they were imposed by those who drew them up, and a deportment conformable to this sincerity, and the legitimate influence of the doctrines believed. Among *mankind* in general, he is a Methodist who worships God in his family, who refuses to violate any of the precepts of the Decalogue, and who imbibes the benevolent, amiable, condescending and holy spirit of the Christian Lawgiver. The world determines who are Methodists, not by their opinions, but by their dispositions and conduct: and the more entirely an individual resembles Jesus Christ, in that exact proportion he is considered and condemned as being guilty of Methodism. And it appears that Methodism, according to [the critic's] application of the word, is a belief that God governs the world by a particular providence; and that not only the fate of nations, but the destinies of individuals, are suspended on his sovereign will: that the transformation of the character from depravity to virtue, is effected, by divine agency, through the application of religious truth to the mind: that God sometimes interferes in his government of the moral world, to punish signal and enormous acts of wickedness, and to support and cherish suffering virtue in a vale of tears: that something more is necessary than baptism, duly performed by an appointed minister, to constitute a real Christian: that none are Christians but those who live under the governing influence of the doctrines and precepts of Christianity: that faith and holiness are essential, before we can draw any favourable conclusion as to our happiness in a future state of being: and that those amusements and pursuits, which are hostile to the growth of these sublime virtues, are to be avoided as destructive of human felicity. These speculative opinions the Reviewer has selected, as constituting the essential creed of Methodism; and when they are cordially embraced, and become principles in the heart, they fail not to produce a Methodist, the most odious of all creatures! This wretched being is described as one remarkably strict in the practice of every religious and moral duty; but on this account he is stigmatized as fanatical and insane.’ pp. 9—11.

We are not sure, however, that it was indispensably necessary for Mr. Styles to have troubled himself with the Edinburgh Reviewer. Among those who profess any regard for serious religion, the spirit of the journal itself and the character of its reverend wit were duly appreciated. The cause of Missions had been most amply and ably discussed;



the hatred to Christianity had spent itself in abortive calumnies and ineffectual clamour; the bible had not been prohibited, nor the missionaries expelled, and yet the fatal 'twelvemonth,' the predicted limit of the British empire in the east, had passed quietly away without the slightest disturbance. An attempt was made to circulate the slanders and alarms of this reviewer in India: but we have the satisfaction to learn that the republication was suppressed by authority. The worthy and judicious part of the community, whom alone it is of much importance to attach, despised both the clergyman and his libels. He was no stranger to them. He had been recognized and loathed, under every variety of disguise. There was something about him too fetid to be concealed. Whatever he touched he tainted. He appeared to have selected for his favourite term, the very word most applicable to himself; and was already beginning to be distinguished by the title of the '*trumpery*'\* reviewer. It had long been matter of surprize, that a respectable journal should suffer itself to be degraded by his conceited pertness, his affectation and bad taste, his insolence and buffoonery. The admission of his articles could only be accounted for on a supposition, that implied an insult on the good sense of the public. It seemed to be apprehended that profound science, enlarged views, vigorous thought, and refined taste would never be popular, except in company with ribaldry and abuse. A circle of philosophers would be incomplete without a Scaramouch! The literary Olympus would have no votaries, unless it could boast of its Momus! The periodical *exhibition* would never answer, unless they had some base animal to divert the mob. No matter how ugly, how nasty, how mischievous; so he was but comical. And they found a *Clergyman* to officiate as the Ape of Criticism! There was a triumph for infidelity.

We cannot help comforting ourselves with the thought, that there must necessarily be a gradation of ranks, in the moral as well as in the physical economy. Among the ministers of religion there must be two extremes; there must be a first and last term of the series. When we advert, therefore, to the talents, the labours, the attainments, the public spirit, the modesty, the disinterestedness, the zeal, the discretion, the benevolence, and the piety of *Carey*, we can reflect without a murmur upon the existence of the *trumpery* reviewer.

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\* See the use of this term in the reviews of *Calebs* and *Styles*, and this writer's part of that in the *Reply to the Calumnies against Oxford*.

Art. X. *The Associate Minstrels.* cr. 8vo. pp. 214. and frontispiece.  
Price 7s. bds. Conder. 1810.

**H**ARDLY any reader will deduce from the title of this volume, a just idea of its contents. It is not a romance, nor a collection of romances: it has nothing to do with barons or troubadours, with love or heroism, with feudal manners or legendary tales. So far from it, there is not a single piece of antiquity, a single ballad, nor a single anecdote in the whole volume. It consists of poems in various metres, composed by a few poetical friends of both sexes within the last six or seven years. Many of the pieces were written on the recurrence of birthdays, or on other occasions of domestic interest; and nearly all the contributors, as we may conclude from internal evidence, are still very young. The term 'minstrels', therefore, is only to be taken as a modest synonym for *poets*: unless we were to suppose it alludes to the frequent use which some of the writers make of the word 'harp.'—The purpose of a title, however, is rather to designate, than to describe; and we have been too much pleased with many of the subsequent pages of this elegant publication, to quarrel with the first.

The longest poem is intitled 'Silence'; and is written by the most liberal contributor, who adopts the signature C. He has judiciously selected several interesting periods and scenes, with which the idea of silence is connected,—such as midnight, a coming storm, the grave, the times previous and subsequent to a battle, and those immediately preceding the creation and dissolution of the world:—and these he has illustrated with no common ingenuity and elegance. There are some passages in the poem, which encourage us to expect a much superior performance from the same writer, when his judgement and taste shall be matured. A specimen or two we must transcribe.

'Has she no voice? It strikes not on the ear,  
But the hearts feels it, and the guilty fear.  
She bids the frowning *Past* terrific rise  
On pale Remorse: he from the spectre flies;  
But, lo! more awful on his wildered sight  
He sees the *Future* start from blackest night:  
While Silence, as he turns, pursues him still,  
Her mirror holding up: with horror chill,  
'The image of himself he there surveys,  
And, back recoiling, shuns its frightful gaze.'

We were much pleased with the following lines, though they are not entirely worthy of the subject.



‘ When Deity to Man his chariot bent,  
Though many an awful harbinger he sent,  
Silence, succeeding, hushed the angry peals,  
And cast her mantle o’er his flaming wheels.  
When the blest man of God, the deathless seer,  
On Horeb stood, the will of Heaven to hear,  
Lo! first the herald wind, loud roaring, past;  
But the Eternal rode not on the blast:  
An earthquake then called Nature to prepare  
To meet her Sovereign; He appeared not there:  
And now a fire upon the mountain plays;  
But the Almighty is not in the blaze:  
And last a still small voice the prophet heard,  
And, silent, trembled at Jehovah’s word.  
In silent flow his endless goodness streams;  
In silent progress move his mighty schemes;  
In silence Providence his will performs,  
Bids Earth to blossom, or prepares his storms.’

The sensation most of us have felt some time or other, on suddenly waking in the night, is very well described, if we allow a little for poetical exaggeration.

‘ How fearful ’tis to wake, when all around  
Is dead, and not a ray, and not a sound,  
Strikes the half-doubting sense:—to hold our breath.’  
And fancy that we catch the step of Death:—  
Startled the creaking casement then to hear,  
And cling to Sleep, as a defence from Fear!’

There is a striking couplet at the end of the paragraph which describes a hurricane.

‘ The ground convulsive heaves—But now its fill  
The opening grave has had—and all is still!’

If it were our business, however, to give lectures to young poets, we should find a good deal of fault with this production. It is full of inconsistencies: which indeed will readily be conjectured, when we mention the postulate upon which the poem is founded, that ‘*there are sounds which Silence loves to hear!*’ Nothing but the admission of this doctrine, we apprehend, can protect certain parts of the poem from the charge of nonsense. The faults we speak of are chiefly to be ascribed, to the choice of a subject and a plan which are essentially incongruous. The most scrupulous and exact writer would have found it a very perilous task, to write an allegorical poem on a negative subject. Our author, however, has too sprightly an imagination, to engage in such an undertaking with success. His allegory is by no means well sustained, but continually vacillates between an absurdity and a riddle. There are many faculties and occupations at-

tributed to this first cousin of *Nothing*, which, though not necessarily impossible like that of hearing real sounds, are far from appropriate or peculiar. Nothing would be easier than to verify these strictures; but the attempt, if not invincible, would at any rate be needless, as the offence is not a very common one, and there is no danger of the author's committing it a second time. We will only remark, that if *Silence* is to be considered as an active and sentient being, to whom every thing that is done or felt without noise is to be attributed, a more contradictory and inconsistent personage could not possibly exist. If Silence, (as our author intimates (p. 2.) in some beautiful lines which we are sorry to see so ill employed) may be deemed pious, because the pious pray silently; she may just as well be called impious, because the impious never pray aloud. If she is the friend of study, she is also the enemy of instruction. She is true and false, faithful and treacherous, cruel and kind. In fact she is a much better subject for an enigma, than for so good a poem as this; which has many individual beauties, though as a whole extremely exceptionable.

Not to dwell upon any particular faults, we will only recommend this promising writer, and one or two of his associates, to be more sparing of their personifications. In some of these productions, scarcely a noun is suffered to pass, but it is impersonated without mercy; a ceremony which is instantaneously performed, by crowning it with a capital letter, and pronouncing the word *he* or *she*. The terms thus capriciously exalted to the patrician rank, are often treated immediately afterwards with the most mortifying neglect, and left to meditate upon their change of condition, without any thing to employ their time or support their dignity.

As we have not room to criticize the numerous pieces in this volume, nor even to characterize the several writers, we shall conclude our remarks on C. with an elegant verse from one of his smaller poems, intended as an apology to a friend for never having paid her a poetical compliment on her birthday before.

• The frolic breeze, that sweeps the strings,  
When my glad harp with pleasure rings,  
Not to my voice obedience yields;  
It blows from Fancy's distant fields;  
Just sweeps across my harp, and flies  
To sport beneath its native skies.' p. 139.

The next in order of these associates, is of a very singular description; a writer who would do so much honour to either sex, that nothing but the most decisive evidence could prevent



us from claiming her as our own. With a masculine vigour of intellect and justness of taste, she combines a tenderness, a vivacity, and an elegance, so truly feminine, that we should really have doubted which were the attributes of the sex, and which the endowments of the individual. We have on hesitation in ranking her with the most accomplished female poets; and are of opinion, indeed, that there are but few living votaries of the Muse equally chaste without insipidity, and original without affectation. Some of her poems, perhaps, would not warrant so high an encomium; but where the subjects have been favourable to the display of her talents, we are confident of a general concurrence in our decision. Her very sensible and pleasing poem, on the competition of the two sexes, often reminded us of Cowper. The reader may form some idea of it from the following stanzas.

‘ Man, in *his* way, perfection knows;  
And we as much in ours:

The violet is not the rose,  
Yet both alike are flowers.

‘ Thus Venus round a narrow sphere  
Conducts her silver car;  
Nor aims, nor seems, to interfere  
With Jove’s imperial star.

‘ Athwart the dark and deep’ning gloom  
Their blending rays unite,  
And with commingled beams illumine  
The drear expanse of night.’ p. 97.

The moral of this ‘Remonstrance’ is excellent.

‘ Perverse by nature, both have trod  
The crooked path astray;  
Each wandering alike from God,  
His image worn away.

‘ In sorrow and in sin combined,  
Sad partnership they bear;  
Strange policy, that lurks behind,  
Their better ties to tear!

‘ Eve fled for refuge from her shame,  
Her grief, to Adam’s breast;  
The ruined hero felt the claim,  
Nor generous love repress.

‘ Sweet were the pilgrimage of those  
Who, hand in hand to heaven,  
Would learn the cynic eye to close,  
Forgiving and forgiven.

*The Associate Minstrels.*

‘ So, through the moistened vale of life,  
 United may they tread ;  
 Nor waste its little joys in strife  
 For who shall be the head.’ pp. 100, 101.

In another poem of this writer’s, there is some fine painting of rural scenery, including among other objects,

‘ The ivy clinging round the bark ;  
 The fairy-penciled spray ;  
 The flitting of the upward lark ;  
 The last light tints of day,  
 From evening’s crimson clouds that float,  
 To gild the village spire remote ; —  
 ‘ The rural church-yard, where we sit,  
 Or trust its mossy pale,  
 To mark the beetle’s sudden flit,  
 Or night-owl’s heavy sail ;  
 Or simple, pensive morals learn  
 From osiered grave, and sculptured urn.’ p. 105.

Her Maniac’s Song is superior to almost any similar production, in combining painful ideas into a rhythm that can hardly be pronounced without shuddering. We must omit every thing else, however, for the sake of inserting entire the beautiful poem addressed to her brother on his coming of age.

‘ Once wandering in a stormy night  
 On a wild rocky shore,  
 A sudden slumber dimmed my sight,  
 And brought strange visions o’er.  
 ‘ I saw, methought, a venturous bark  
 From the warm haven blown :  
 It glanced between the billows dark,  
 And rode the storm alone.  
 ‘ ’Twas like a little shining speck  
 Tossed on the sea-green wave ;  
 A thousand such had gone to wreck,  
 As gallant and as brave !  
 ‘ Its ballast light, its cargo less,  
 Hoisting a daring sail ;  
 While many a signal of distress  
 Came mourning in the gale ;  
 ‘ Scarce the lone mariner could keep  
 The pole-star in his eye,  
 With quicksands round him in the deep,  
 And whirlwinds in the sky.  
 ‘ “ And can he live the storm,” I cried,  
 “ Launched in so foul a day,



- " And through a waste of waters guide  
" His long unmeasured way?  
" Hark ! for the tempest overhead  
" Roars to the angry blast :  
" Already see the waves o'erspread  
" With many a splintered mast !"—  
Straight from behind the gathered storm,  
A beam of glory brake :  
I saw a light, but not a form ;  
And thus the vision spake :  
" Yes, he can live. Behold, afar,  
" Beyond the tempest's roar,  
" Hope hangs aloft her smiling star,  
" Over a distant shore.  
" Young steersman, spread thy fullest sail ;  
" Let the long streamers fly  
" The breath of heaven is in the gale,  
" Its watchlight in the sky.  
" Let not the mermaid's dangerous song  
" Allure thee from thy mark :  
" There fix thine eye, and urge along  
" Thy yet unanchored bark.  
" From gloomy deeps and liquid graves  
" Her magic voice proceeds ;  
" Down to unfathomable caves  
" Her treacherous music leads !  
" But, cheer thee, mariner forlorn ;  
" Th' horizon still is bright ;  
" Nor tremble, though by tempests borne  
" To such a land of light !"  
" It ceased ; and hope's returning tide  
Filled the young steersman's soul :—  
" Blow, angry winds, your worst," he cried ;  
" And all ye billows, roll :  
" I'm but a voyager, though distrest,  
" Bound to a distant shore :  
" My fair inheritance possess,  
" And I shall toil no more.  
" The spicy groves to which I sail  
" Send a sweet welcome here——  
Ye golden mountain-tops, all hail !  
" That o'er the waves appear."  
• He seized the helm : the dashing foam  
O'er his warm forehead broke :  
I staid to bid him welcome home ;  
But started, and awoke.' pp. 121—124.

It would not be difficult to select some very pleasing pas-

sages from the contributions of the other writers; but we have said enough to recommend the Associate Minstrels to the patronage of our readers, and it would answer no useful end to attempt an accurate distribution of praise among so amiable a circle. We cannot promise their volume, perhaps, an universal or undecaying popularity; for its contents are very unequal, both in real merit and general interest. This however, we should conclude, was not their object. In offering a garland at the altar of Friendship, they must have been fully aware that the flowers which composed it would fade—except a few that might take root afresh and bloom for ever; and must have valued it less for its beauty and fragrance, than as the produce of their individual labours united into a testimony of their mutual esteem. It is with particular pleasure we observe, in most of these associates, not only indications of virtue and kindness, but a decided prevalence of religious principle; and we think the highest gratification they can derive from this volume, should arise from the consciousness of having contributed in some degree to remove those fatal prejudices,—that piety is the canker of genius,—and that literature is an enemy to religion.

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Art. XI. *A Discourse on Cruelty to the Brute Creation*. By the Rev. James Beresford, M. A. Fellow of Merton College, Oxford. 4to. pp. 12. Price 2s. Miller. 1809.

**N**OTWITHSTANDING that very little space in this sensible discourse is occupied with introductory or foreign matter, its peculiar subject is not permitted to fill more than *eight* pages of very open printing; an unaccountable and culpable parsimony of sentences, in a person who, in pleading the claims which some parts of the brute creation have to our kindness on the ground of the valuable services they render us, could write such a paragraph as the following, and whose subject comprises very many topics deserving of such paragraphs.

‘Such are the claims of these creatures on our consideration and regard. Can we then be so unfeelingly heedless of these claims, as to impair, instead of supporting that strength, with which they supply our weakness? Can we be capable of wantonly wounding those bodies which are meekly bent to receive our burden, because they sometimes sink under the task, which we have ourselves disabled them from performing? Can we consent to abridge them of that food, which is the only reward of their labours, and for which they more than repay us by those new efforts which it enables them to make for our advantage? Can we insult that patient obedience, to which it is owing that they submit, without resistance, to our lashes? When we have one of these hapless animals before our eyes, drooping with weariness, exhausted by the drudgery of procuring us the necessaries, or the conveniences of life, can we, at such a moment, with ease instead of compassion in our looks, be capable of heaping up all his sufferings, by adding pain to it?’



and thus still further hastening the end of that life, which from its first to its last hour, has been employed in promoting the health, wealth, or pleasure, of its master?' p. 10.

The answer to these interrogations is most perfectly ready. Yes, we *can* do all this with perfect self-complacency; many of us directly, and the rest of us virtually. The direct perpetration is a great luxury to a large proportion of rustics, waggoners, coachmen, and more than a few of what will call themselves gentlemen. The indirect perpetration (and yet not *very* indirect) is a matter of perfect ease, on the score of conscience, to all sorts among us, who can afford to ascend hackney-coach, stage-coach, or post chaise; not to specify numberless other modes of criminal participation; and not to enumerate all the classes, from coxcombs and fribbles, to fat tradesmen and portly justices of the peace; from voters carrying their consciences to sell at the election for the dirty trifle of a reward, which indeed they are hardly worth, to the pretended advocates of justice who demand bags of guineas for driving out on expeditions to confound right and wrong; from the lowest thing in office, to persons on whose quality the whole synonymy of splendid and prostituted epithets has been exhausted.—All sorts *can*, with much self-approbation, do their part of this wickedness; our legislature *can* refuse to sanction the measures proposed for diminishing it; and we all together *can* nevertheless extol ourselves as a humane and Christian nation.

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Art. XII. *Human Life Represented.* A Sermon occasioned by the Death of Mr Richard Fisher. Preached at Winchcomb, Gloucestershire, on Sunday, January 28, 1810. By Josiah Hill. 8vo. pp. 39. Price 1s. Hamilton, and Etheridge. 1810.

A pertinent, animated, and impressive discourse; accompanied by a sketch of character, describing such a man as no circle of friends or religious society could be willing to resign, but in submission to the divine sovereignty.

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Art. XIII. *An Historical and Critical Essay on the Life and Character of Petrarch*, with a Translation of a few of his Sonnets. Illustrated with Portraits and Engravings. cr. 8vo. pp. 270. Price 10s. 6d. boards. Murray. 1810.

EVERY admirer of Petrarch will be desirous of reading this elegant essay, which is a republication with considerable alterations and enlargements of a pamphlet by the same writer, which appeared in 1784. The Abbé de Sade's hypothesis, that the incomparable Laura was born, died, and was buried at Avignon, that she was wife of Hugo de Sade, and mother of eleven children, and consequently that the attachment between Petrarch and herself was disgraceful to both, is here, we think, very satisfactorily disproved. It will greatly enhance the pleasure of perusing his poetry, to be assured he spoke nothing but truth when he said, *In amore meo nil turpe, nil obscenum, nil denique præter magnitudinem culpabilis.* The translations are not without merit, and the engravings are a real ornament to the volume.

**Art. XIV.** *The Apostolic Ministry compared with the Pretensions of spurious Religion and false Philosophy:* A Sermon, preached at the Rev. John Thomas's Meeting-House, Founder's Hall, April 5, 1810, before the Monthly Association of Ministers and Churches, Patrons of the Academy at Homerton, for the Education of young Men intended for the Christian Ministry among Protestant Dissenters. By John Pye Smith, D. D. 8vo pp. 61. Price 1s. 6d. Corder, Lunn. 1810.

**V**ERY few sermons ever preached before this Association, could have stronger claims on the attention of the audience, or a better title to be perpetuated by the press. It is the result of sound learning, judiciously, but not ostentatiously, applied, under the guidance of extensive observation and a devotional spirit, to illustrate and enforce important truth. The text is 1 Cor. ii. 6, 7, 8; in illustrating which, it is proposed to inquire into that affectation of wisdom which the apostle disavows, and the opposite character of the gospel ministry. The first is explained to mean, the favourite systems of the Jews and Greeks; the former, distinguished by arbitrary and unreasonable modes of interpreting the Scriptures, the admission of human authority in affairs of religion, a rigorous adherence to external forms and ceremonial observances, an arrogant and contemptuous spirit, and a self-righteous assurance of the divine favour; the latter, by abstruse and fruitless speculations, a passion for novelties, precipitancy of assent to plausible and confident representations, and reluctance to admit plain but unwelcome truths. A distressing, though, we fear, a faithful parallel is then concisely drawn, between these old corrupters and adversaries of revelation, and various classes of modern religionists and philosophizers. Some other passages in the sermon are, perhaps, more pregnant with learning, or more glowing in style, but scarcely any are more worthy of consideration. We shall give two or three short specimens.

‘Are there not among us many who wear the name of christian, but whose religion rests only upon the authority of men? Whether their religion be true or false, has never given them any serious concern. The only, or at least the principal, reason of their christianity lies in the authority or influence of others, in party, in custom, in personal interest, or in state-policy. Little do they regard the testimony of Jehovah in his word. Seldom or never do they endeavour with love of truth and humble prayer, to seclude themselves from the tumult of worldly passions, that they may hear the uninterrupted voice of the sacred oracles. The tenets of the church to which education, interest, or irreligious indifference, has happened to attach them; the creeds and articles of their ancestors; the traditionary usages of their elders; these, whether true or false, they have received, without evidence or any conscientious desire to obtain it. Even truth itself ceases to possess its proper value, and to exert its appropriate influence, when it is thus taken up by accident and held by prejudice.

‘And are there none among us whose whole religion consists in forms and modes, without the enlivening spirit of love and holiness? Whether their attachment be to the splendid ritual of a cathedral, or to the unadorned simplicity of a meeting-house; whether they are zealous maintainers of liturgical forms, or are rigid advocates for the freedom of unprescribed prayer; whether, in their ecclesiastical constitutions, they



prefer the episcopalian, or the presbyterian, or the congregational mode; this attachment, this zeal, this preference, too frequently marked with austerity, intolerance, and bigotry, are the components of their religion, and the basis of all their hope for eternity. Sad and fatal delusion! A religion without spiritual life, without love to Christ, without a purifying faith, without charity to men, without humility, without a holy heart and a devoted life, without God, and without true hope!

Are there no self-complacent professors of religion, who trust in themselves that they are righteous and despise others; who fearlessly proclaim themselves as indubitably the elect, the children of God, the sure inheritors of glory;—who esteem it even a sin to doubt of their own security;—who deride tenderness of conscience, watchfulness, and self-jealousy, as weaknesses beneath their lofty attainments? Are there none whose determined belief of their own safety remains unshaken, under palpable indications of a governing spirit diametrically opposite to the meekness and lowliness of Jesus, and a life the very reverse of his active beneficence? Are there none, who, with the pride of the ancient pharisees, deem themselves the very peculiars of divine grace; while their confidence leads them to vilify the immutable law of God, and to transform his gospel into a sanctuary for self-admiration, covetousness, and worldly lusts? Are there not even professed teachers of christianity, who sanction these ruinous presumptions by their own example and by their preaching; and who, though deplorably void of every quality which Paul requires to constitute “the man of God,” modestly pronounce themselves to be *the only* preachers of the gospel?

Dr. S. proceeds to characterize the genuine gospel which the apostles promulgated, by the evidence with which it was attended, the doctrines it announced, the marks of probity and sincerity in its preachers, its liberal spirit, and its holy efficacy.

We scarcely need enforce our recommendation of this sermon to all classes of religious readers.

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Art. XV. *Letters, Essays, and Poems, on Religious Subjects.* By George Russell. fcp 8vo pp. 268. price 5s. Conder 1810.

MR. Russell, in this publication, has sought ‘the suffrage of the Christian, rather than the critic.’ It is already accredited by a respectable list of subscribers, and will doubtless meet with as much encouragement as his modesty has suffered him to expect. There are many readers to be found, who can excuse an author for almost every literary failing, if his intentions appear pure, and his spirit devotional.

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Art. XVI. *A Letter to the Right Honourable Spencer Perceval, on the augmentation of a particular class of Poor Livings without burthening the Public.* 8vo. pp. 61. Price 2s. 6d. Hatchard 1810.

UNDERSTANDING that the ground work of Mr Perceval’s proposed plan for the relief of the poorer clergy, is to continue for a certain number of years the annual grant of 100,000*l.* which was made during a recent session of parliament, the writer of this pamphlet, who professes himself friendly to the general principle of that measure, proposes

to discuss a question which has already been in some degree agitated, and which the subject seems indeed naturally to suggest.—‘Why, when the public is inclined to do so much for the church, should the church do nothing for itself?’ In answering this inquiry, he first of all rejects the principle of compelling *all* the richer parts of the church to contribute towards the relief of the poorer, as one which, if pushed to its utmost extent, would reduce all ecclesiastical property to a common level, produce but very moderate competence to all, and consequently ‘be the destruction of *all* emulation, of *all* eminence, of *every thing*!’ which has been through ages the *distinction* of our ecclesiastical establishment’!! He objects also to the project of a new valuation of tithes, exempting all livings from payment which are below the income to which it is desirable they should all be raised, and providing for the lower classes of the clergy out of the sum arising from the rest.

The writer then proceeds to offer his own views of the subject. It is universally admitted, he observes, that the chief cause of the poverty of the church, is the extent of appropriations. ‘Wherever the great tithes or even a portion of them, remain in the hands of the incumbent, his income rises in proportion to the increased value of other property; even when the small tithes only are vested in him, some rise takes place. But in a large proportion of impropriate rectories, the duties of the church are discharged by a perpetual curate, who receives only a fixed salary, and that salary the same as it was at the time of the reformation.’ Of this evil our author enters into an historical survey; deriving his materials chiefly from the Journals, the Parliamentary History, and Bishop Kennet’s case of impropriations. ‘These possessions,’ our author repeats, ‘came into the hands of ecclesiastical bodies, with the express reservation of providing sufficient ministers, for the discharge of parochial duties. The incomes arising from them have kept pace with the depreciation of money. The salaries allotted to the parochial ministers have not so kept pace, and do not now therefore furnish sufficient ministers. The obligation under which they are held is not therefore fulfilled.’ The drift of our author is now easily perceived. It is in short to ‘invite or compel ecclesiastical impropriators to discharge the *bona fide* obligations of their tenure.’ He has explained and enforced this argument with considerable clearness and strength of argumentation; his knowledge of the subject appears to be extensive, if not profound; his opinions, guarded and deliberate; and his letter, we conceive, is entitled to the serious attention of the Right honourable personage to whom it is addressed.

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Art. XVII. *Fables on Men and Manners*. By Richard Gurney, Jun. Esq. 8vo. pp. 160. Price 3s. 6d. Longman and Co. 1810.

MR. Gurney, being of opinion that the ‘crooked and indirect’ methods of exposing vice and folly, ‘through the medium of philosophizing beasts, scientific birds, very sensible little fishes, and O! mirabile dictu, inanimate matter possessing the gift of speech’—are unnatural and inconvenient; has ventured, in this publication, to ‘bring human beings on the tapis;’ and has not permitted ‘either the brute creation, or noun substantives composed of wood or stone, to act as proxies for



his fellow mortals.' We cannot say, however, that we are greatly edified by this improvement. Fables constructed on the plan exploded by Mr. Gurney, in addition to the moral truths they are professedly intended to convey, partake of a dramatic character, as every person who adverts, for instance, to the 'scientific birds' in Cowper's elegant little fable of 'pairing time anticipated', will instantly recognize. And even if it be true that 'schoolboys of the first talents' are apt to slight the moralities of these 'unnatural fictions,' we do not think this disadvantage will be essentially remedied by diminishing the 'interest excited by the story.' The fables compiled by Mr. Gurney seem for the most part to be adaptations from jest-books and the newspapers: and are remarkable chiefly, it appears to us, for an odd intermixture of fabulous phraseology with the language of common life. But the reader shall judge for himself. We shall beg leave to introduce him to Mr. Gurney's Miser and Blacksmith.

'A rich old miser having a violent pain in one of his teeth, resolved to have it taken out; but instead of employing a regular surgeon, he, to save a trifling expense, applied to a neighbouring blacksmith who pretended to the art of toothdrawing. The tooth was extremely difficult to be extracted, and the blacksmith, owing to his want of skill and the unwieldiness of the instrument he used, instead of one, pulled out three teeth, and injured the miser's jaw, so much, as to render it absolutely necessary to call in a surgeon, who attended the old man several weeks, and whose bill amounted to a sum infinitely greater than would have been originally charged by him, had he performed the operation entrusted to the blacksmith.' p. 94.

To this incident is annexed in due form an 'APPLICATION.'

'When it is necessary to have any thing of consequence performed, resort should be had for that purpose to a person of known capability. People, however, are frequently apt, for the sake of saving a paltry sum, to involve themselves in great distresses by employing ignorant men to act for them in cases of the greatest importance, merely because their charges happen to be low.' p. 95.

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Art. XVIII. *The Traveller's Directory*. A Sermon preached in the Rev. Dr. W. B. Collyer's Meeting, Peckham, at a Monthly Association of Congregational Ministers and Churches, June 7, 1810. By John Clayton, Junior. 8vo. pp. 35. Price 1s. Conder, Black and Co. Burton. 1810.

WE are presented in this pleasing discourse with many valuable practical suggestions on a subject, which though somewhat more limited in its range than the generality of addresses from the pulpit, cannot certainly be deemed uninteresting while it involves peculiar and important duties. The style is easy and flowing, the remarks strictly appropriate to the occasion, and the whole discourse, indeed, eminently calculated for usefulness.

The motto selected for illustration is Rom. i. 10. 'A prosperous Journey by the will of God.' Mr. C. first describes a prosperous journey, and then offers some directions by which we may be assisted to travel with advantage. A journey may be considered as prosperous, he ob-

serves, when it has enlarged our admiring views of the works of creation; when it has given us a more comprehensive survey of the dispensations of providence; when it has deepened our convictions of the uniformity and value of real religion; when opportunities have been embraced of acquiring and doing good; and when we return home more grateful and contented and devoted to the service of God. Under the second division of the discourse we are directed to examine our motives; to be careful with whom we associate; to exercise peculiar vigilance against the specific temptations to which by travelling we may be exposed; to reflect on the several means we possess of becoming useful; and to look forward to the final close of all earthly engagements and enjoyments.

‘It should never be forgotten,’ he observes, ‘that all our occasional recreations should heighten our qualification for those duties and services, which are of standing obligation. Our pastimes and social visits should not be considered as ends, but as the means to accomplish some desirable object: and of all objects, this, without controversy, is of prime importance, that we may fill our respective stations so as to reflect honour on our Christian profession, and advance the glory of Him, under whose protection we rove or rest. And depend upon it, that employ or pleasure is of very questionable propriety and utility, which does not, in a greater or less degree, improve our fitness for the sphere of our habitual action. A man possesses extremely superficial excellence of character, if it is only displayed out of doors, and if it does not dignify and adorn his residence at home.’ pp. 17, 18.

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Art. XIX. *A Series of Questions adapted to Dr. Valpy's Latin Grammar; with Notes.* By C. Bradley, M. A. 12mo. pp. 114. price 2s. 6d. Longman and Co. 1810.

**N**EARLY the same praise we bestowed on Mr. Bradley's Questions adapted to Murray's English Grammar, (Ecl. Rev. Vol. V. p. 681.) is due to his present performance. To the Questions which form the principal substance of the work, he has added a good portion of useful information in the shape of Notes, in compiling which he has availed himself of the valuable labours of Ruddiman, Grant, Carey, and Jones.

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Art. XX. *A Political Catechism, adapted to the Present Moment.* 8vo. pp. 44. price 1s. 6d. Mawman. 1810.

**T**HIS is a neat summary of whig principles, which is certainly calculated to do some good, and little if any harm.

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Art. XXI. *Divine Songs attempted in easy verse for the use of Children.* By I. Watts, D. D. To which is added the Beggar's Petition. Sm. 8vo. pp. 140. Price 10s. 6d. Ridgway.

**T**HE appearance of this little volume is extremely prepossessing. The letter press is correct and elegant; and the engravings, which are by Worthington, from designs by Bromley, are finished with great delicacy. We very much wonder, however, at the intrusion of the Beggar's Petition.



## ART. XXII. SELECT LITERARY INFORMATION.

*\* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works ; which they may depend upon being communicated to the public, if consistent with its plan.*

A gentleman is engaged in a translation of the Institutes of the Christian Religion by the celebrated Calvin, a work which has long been considered by many persons as a desideratum in the theological library ; and expects to be able to issue proposals in a few weeks for the publication of it. It will make three octavo volumes.

The Rev. Theoph. Abauzit is printing an edition, in French, of the Book of Common Prayer of the Church of England ; in which the Epistles, Gospels, and Psalms are taken from the celebrated edition of Geneva in 1805.

Mr. Bowyer's Conjectures on the New Testament is reprinting from a copy which has been enriched with additional Notes by the late Rev. Dr. Henry Owen. This edition will also include the Conjectures of Mr. Stephen Weston and of professor Schutz.

The Rev. Thomas Rees, being prevented by numerous and urgent avocations from proceeding with the Familiar Introduction to the Arts and Sciences some time ago announced by him as in preparation, the Rev. J. Joyce, has, at his particular request, taken up the plan, and has already made considerable progress in the work ; it will form one volume duodecimo and will be illustrated by numerous wood cuts and engravings.

In the press and speedily will be published, by Mr. Thwackray, an example-book for the insertion of all the Answers to the Questions in his Practical Treatise on the Use of the Globes. Mr. Thwackray has also in speedy preparation for the press, a Key to his Practical Treatise, which is to contain an ample solution of all the questions with notes and illustrations.

A Dissertation upon Rhetoric ; translated from the Greek of Aristotle, is now in preparation. By Daniel Michael Cummin, Esq. of the Middle Temple. In one volume 8vo.

Speedily will appear a Minute Detail of Facts elucidatory of the Attempt to assassinate his Royal Highness the Duke of Cumberland. Including the

Depositions and Evidence before the Coroner's Inquest, with various other circumstances not hitherto been made public. Illustrated with an actual survey of the apartments. By Authority.

Mr. Joseph Harpur has nearly ready for publication, an Essay on the Principles of Philosophical Criticism, applied to poetry.

Speedily will appear in octavo, the London Dispensatory, containing the elements and practice of Materia Medica and Pharmacy, with a translation of the Pharmacopœias of the London, the Edinburgh, and the Dublin Colleges of Physicians ; many useful tables, and copper-plates of the Pharmaceutical Apparatus ; the whole forming a synopsis of Materia Medica and Therapeutics. By Anthony Todd Thomson, Surgeon, Fellow of the Medical Society of London, and of the Royal Medical, the Physical, and the Speculative Societies of Edinburgh.

Mr. Alex. Chalmers, F.S.A. will shortly publish a History of the Colleges, Halls, and Public Buildings attached to the University of Oxford, with the Lives of the Founders.

John Williams, Esq. of the Inner Temple, is preparing for publication, in an octavo volume, an Epitome of the Laws relating to Trade and Commerce, with a Sketch of the present State of Mercantile Practice and Customs, and the Duties of Consuls and Supercargoes.

Wm. Campbell, Esq. controller of the Legacy Duty, will shortly publish in a royal octavo volume, the Value of Annuities, from 11 to 1000l per Annum on single Lives, from the age of 1 to 90 years, with the number of years purchase each annuity is worth, and the rate of interest the purchaser receives for his money.

Mr. Price will publish in the course of this month, an enlarged edition of his Essay on the Picturesque, in three volumes.

Strype's Lives of the Bishops is reprinting at the Clarendon Press.

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CORRESPONDENCE.

We have received a letter from Mr. Francis Baily, author of the *Doctrine of Life*  
and *Qualities*, reviewed in our last two numbers. All that is essential we insert below.  
You observe (page 509) that there is one class of problems which I have  
adequately and incorrectly solved: and that the difficulty of those problems I  
never evade than fairly meet.—Now Sir, in the first place, I see no difficulty

In the solution of the problems, to which you allude; neither have I evaded them. For, if you will be good enough to turn to page 343 of my treatise, you will find that I have given a general formula for the solution of all such cases. It is true that in my *Practical Questions*, page 429, I appear to make no distinction between the two cases; but this arose from a wish not to encumber the popular part of my work with too many rules: and, after all, it is a subject more of curiosity than of utility; for the difference will not in any probable case be of any importance. I thought it enough to give the general rule in the analytical part of my work; and to simplify the other part for the use of such persons as might not so readily enter into the difference of the two cases. The question, alluded to by you, is not however unfairly stated; as a legacy is seldom or never paid at the *moment* of decease: and, as the law allows a twelvemonth to the executor, I thought that such cases might (without any chance of error) be classed with the usual cases of assurance.'

We had certainly overlooked the formula at p. 343, to which Mr. Baily now directs us; nor was it, indeed, much to be expected, that we should have examined that part of the work for a theorem, which if it were given at all, ought to have been incorporated with the general solution inserted two hundred pages earlier in the volume. We are glad to embrace this opportunity of referring to that theorem; yet we must remark that this does not at all affect the truth of our assertion that Mr. Baily has 'inadequately and incorrectly solved one class of problems.' The theorem at p. 343, applies only to *one case* in the class, and that doubtless the simplest to which he could have directed his attention. We are surprized that so sound a mathematician and correct a reasoner as Mr. Baily generally is, should affirm that this 'is a subject more of curiosity than of utility, and that the difference will not in any probable case be of any importance.' Mr. Baily's formula in p. 343 applied to his own example in p. 425, makes the sum 24*l.* 13*s.* instead of 24*l.* 2*s.* 2*d.* which he gives as the correct result. Is it not of *any importance* whether a person in an assurance of 100*l.*, pays 10*s.* 10*d.* more or less than he ought to do? And if the matter were to remain in this state, what would become of the boasted accuracy of mathematicians? Our other assertion, that Mr. B. 'rather evades the difficulty, than fairly meets it in a manner worthy of his ingenuity,' is still farther confirmed by the letter quoted above. If the law 'allows a twelvemonth to the executor,' the legacy is not due until the end of 12 months after the death, while the end of the *year of the person's life* in which he dies, may vary from a day to a year after his death; so that the difficulty is evaded; and besides, the theorem at p. 343 is not applicable to the instance at p. 429, which led to our observation; nor does Mr. B. any where solve the problem according to the conditions he has prescribed himself. Notwithstanding all this, however, we think Mr. Baily's valuable work; and we trust he will soon be enabled to avail himself of our suggestions in a new edition.